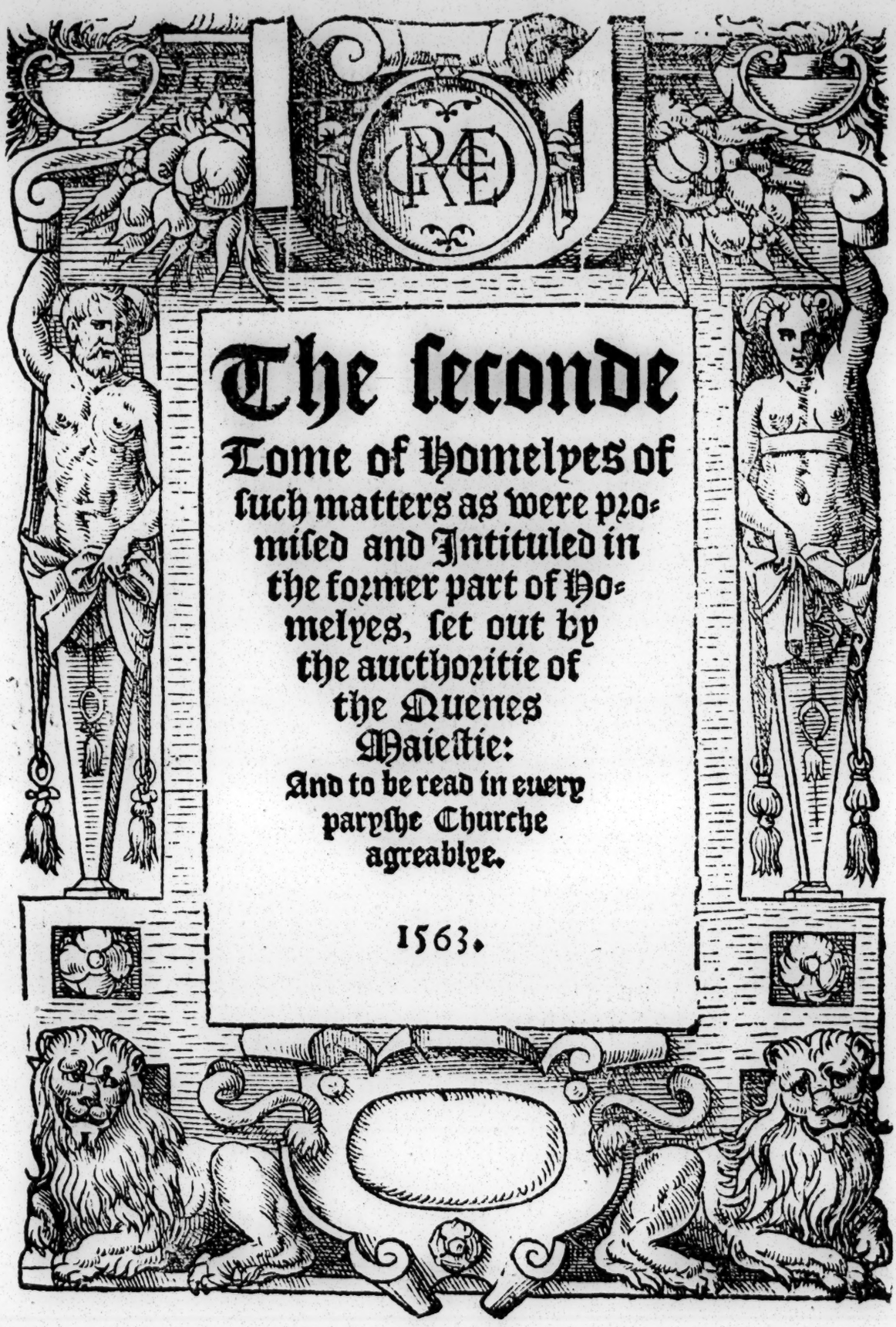

The seconde Tome of Homelyes of such matters as were promised and Intituled in the former part of Homelyes, set out by the auctho̓itie of the Quenes Maiestie:

And to be read in euery paryshe Churche agreablye.

1563.

FOR that the Lord doth require of his ſeruaunt whom he hath ſet ouer his houſeholde, to ſhewe both faythfulneſſe and prudence in his office: it ſhalbe neceſſarye that ye aboue all other, do behaue your ſelf moſt faithfully and diligently in your ſo hygh a function, that is, aptly, playnly, and diſtinctlye to rede the ſacred Scriptures, diligently to inſtruct the youth in theyr Cathechiſme, grauely and reuerently to miniſter his moſt holye Sacramentes, prudently alſo to chooſe out ſuch Homylies as be moſt meete for the tyme, and for the more agreable inſtruction of the people commtted to yo ur charge, with ſuche diſcretion, that where the Homylye may appeare to long for one readyng, to deuide the ſame to be read parte in the forenoone, and part in the after noone. And where it maye ſo chaunce ſome one or other Chapter of the olde Teſtament to fall in order to be read vpon the Sundayes or holy dayes, which were better to be changed with ſome other of the newe Teſtament of more edfcat ion: it ſhalbe well done to ſpende your tyme to conſider well of ſuche Chapters before hande, whereby your prudence and diligence in your office may appeare, ſo that your people may haue cauſe to glorifie God for you, and be the redyer to imbrace your labours, to your better commendation, to the diſcharge of your conſciences and theyr owne.

¶ The Table of Homylyes ensuyng.

1 Fyrste, Of the ryght vse of the Church. &c. *Fol.* 1.

2 Agaynst Peryll of Idolatry. *Fol.* 12. iii. partes.

3 For repairing and keping cleane the Church. *Fol.* 84.

4 Of good Workes. And firste of Fastyng. *Fol.* 89. ii. partes.

5 Against gluttony and dronkennes. *Fol.* 103.

6 Against excesse of Apparell. *Fol.* 112.

7 An Homylye of Prayer. *Fol.* 121. iii. partes.

8 Of the place and tyme of Prayer. *Fol.* 137. ii. partes.

9 Of Common Prayer and Sacramentes. *Fol.* 147.

10 An Information for them Whiche take offence at certaine places of holy Scripture. *Fol.* 156. ii. partes.

11 Of Almes dedes. *Fol.* 168. 3. partes.

12 Of the Natiuitie. *Fol.* 181.

13 Of the Passion. (For good Fryday.) *Fol.*190. two Homylyes.
14 Of the Resurrectiõ. For Easter day. *Fol.*205.
15 Of the worthye receauyng of the Sacrament. *Fol.*213. ii. partes.
16 An Homylye concernyng the commyng downe of the holy ghost. For Whytsunday. *Fol.*222. ii. partes.
17 An Homylye for Rogation Weeke. *Fol.*233. foure partes.
18 Of the state of Matrimonie. *Fol.*255.
19 Agaynst Idlenesse. *Fol* 266.
20 Of Repentaunce, and true reconciliation vnto God. *Fol.*273. iii. partes.

Finis Tabulæ.

¶ An Homyly of the ryght vse of the Churche or Temple of God, and of the reuerence due vnto the same.

The first part.

HERE there appeareth at these dayes great slacknesse & negligence of a great sorte of people, in resorting to the Churche, there to serue Godtheir heauenlye father, accordyng to their most bounden duetie, as also much vncomlye and vnreuerent behauiour of many persons in the same, when they be there assembled, and thereby maye iuste feare aryse of the wrath of God, & his dreadfull plagues hangyng ouer our heades for our greuous offences in this behalfe, amongst other many and greate synnes, whiche we daylye and hourely commit before the Lorde. Therfore for the discharge of all our consciences, and the aduoydyng of the common peryll and plague hangyng ouer vs, let vs consider what maye be sayde out of Gods holy booke concernyng this matter, whervnto

I praye you geue good audience, for that it is of great waight, & concerneth you all. Although the eternall and incomprehensible maiestie of
Actes 7 God, the Lord of heauen and earth, whose seate is heauen, and the earth his footestole, can not be inclosed in Temples or houses made with mans hande, as in dwellyng places able to receaue or conteyne his maiestie, accordyng as is
Esay. 16. euidently declared of the Prophete Esay, and by the doctrine of Saint Steuen, & Saint Paule
Actes. 7. and. 17. in the Actes of the Apostles. And where kyng Salomon (who builded vnto the Lord the most glorious Temple that euer was made) sayeth: Who shalbe able to buylde a meete or worthye house for him: if heauen, & the heauen aboue all heauens can not conteyne hym: how much lesse can that whiche I haue buylded? And further
3. Reg. 8 confesseth, what am I that I shoulde be able to
2. Par. 2 and. 6 buylde thee an house, O Lorde? But yet for this purpose onlye it is made, that thou mayest regarde the prayer of thy seruaunt, and his humble supplication. Much lesse then be our Churches meete dwellyng places to receiue the incomprehensible maiestie of God. And in deede the chiefe and speciall temples of God, wherein he hath greatest pleasure, and moste delyghteth to dwell and continue in, are the bodyes and myndes of true Christians, and the chosen people of GOD, accordyng to the doctrine of the holy Scripture, declared in the fyrste Epistle to
1 Cor 3 the Corinthians. Knowe ye not (saith Saint Paule) that ye be the Temple of God, & that the

spirite

spirite of God dwelleth in you? If any man defyle the Temple of God, hym wyll God destroye. For the temple of God is holy, which ye are. And againe in the same Epistle: Knowe ye not that 1 Cor. 6
your body is the Temple of the holy ghost dwellyng in you, whom ye haue geuen you of God, and that ye be not your owne? For ye are dearely bought. Glorifie ye nowe therefore GOD in your body, and in your spirite, which are gods. And therefore as our Sauiour Christe teacheth in the Gospell of Saint John: they that worship God the father in spirite & trueth, in what place soeuer they do it, worshyp hym a ryght. For suche worshippers doth God the father loke for. For God is a spirite, and those which worship him, must worship hym in spirite & trueth, saith our Sauiour Christ. John. 4.

Yet all this notwithstandyng, the materiall Church or Temple, is a place appoynted aswell by the vsage and continuall examples expressed in the olde Testament, as in the newe, for the people of God to resorte together vnto, there to heare Goddes holye worde, to call vpon his holy name, to geue hym thankes for his innumerable and vnspeakable benefites bestowed vpon vs, and duelye and truely to celebrate his holy Sacramentes (in the vnfayned doyng and accomplyshyng of the which, standeth that true and ryght worshyppyng of God, afore mentioned) and the same Churche or Temple, is by the Scriptures both of the olde Testament and the newe, called the house and Temple of the Lord,

for the peculier seruice there done to his Maiestie by his people, and for the effectuous presence of his heauenly grace, wherewith he by his sayde holy word endueth his people so there assembled. And to the sayde house or Temple of GOD, at all tymes by common order appoynted, are all people that be godlye in deede, bounde with all diligence to resorte, vnlesse by sickenesse or other moste vrgent causes they be letted therefro. And all the same so resortyng thyther, oughte with all quietnes and reuerence there to behaue them selues, in doyng theyr bounden duetie and seruice to almyghtie God, in the congregation of his Sainctes. All whiche thynges are euident to be proued by Gods holy worde, as hereafter shall playnelye appeare.

And fyrst of all, I wyll declare by the Scriptures, that it is called (as it is in dede) the house
Math. 23 of God, and Temple of the Lorde. He that sweareth by the Temple (saith our Sauiour Chryst) sweareth by it and hym that dwelleth therein, meanyng God the father, whiche he also ex-
John. 2. presseth playnly in the Gospell of Saint John saying: Do not make the house of my father, the house of marchaundyse. And in the booke
Psal. 5. of the Psalmes the prophet Dauid saith: I wyll enter into thyne house, I wyll worshyp in thy holy Temple, in thy feare. And it is in almoste
Psal. 131. infinite places of the Scripture, specially in the Prophetes and booke of Psalmes, called the house of God, or the house of the Lorde. Some-

tyme

tyme it is named the tabernacle of the Lorde, and sometyme the sanctuarye (that is to saye) the holy house or place of the Lorde. Exod. 25 Leui. 19.

And it is in lykewyse called the house of prayer, as Salomon, who buylded the Temple of the Lorde at Jerusalem, doth ofte call it the house of the Lorde, in the whiche the Lordes name should be called vpon. And Esay in the. 50. Chapter: My house shalbe called the house of prayer amongst all nations. Whiche text our Sauiour Christ allegeth in the newe Testament, as doth appeare in three of the Euangelistes, and in the parable of the Pharisey and the Publican whiche went to pray, in whiche parable our Sauiour Christ saith: they went vp into the Temple to pray. And Anna the holy wydowe and Prophetisse, serued the Lord in fastyng and prayer in the Temple nyght and day. And in the storye of the Actes it is mentioned, howe that Peter and John went vp into the Temple at the houre of prayer. And Saint Paule praying in the Temple at Jerusalem, was rapt in spirite, and dyd se Jesus speakyng vnto hym. And as in all conuenient places, prayer may be vsed of the godly priuatly: So it is most certayne that the Churche or Temple is the due and appoynted place for common and publique prayer. 3. Reg. 8 2. Pa. 26 Esay. 50. Mat. 21. Mark. 11. Luke. 19. Luk. 18. Luk. 2. Actus. 3. Act. 22.

Nowe that it is lykewyse the place of thankes geuyng vnto the Lorde for his innumerable and vnspeakable benefites bestowed vppon vs, appeareth notablye in the latter ende of the Gospell of Saint Luke, & the begynnyng of the Luk. 24.

storye

Actus,2. story of the Actes, where it is written that the Apostles and disciples after the ascention of the Lorde continued with one accorde dayly in the Temple, alwayes prayeng and blessyng God. 1.Cor.9. And it is lykewyse declared in the fyrste Epistle to the Corinthians, that the Churche is the due place appoynted for the reuerent vse of the Sacramentes. It remayneth nowe to be declared, that the Churche or Temple is the place where the lyuely worde of God (and not mans inuentions) ought to be read and taught, & that the people are bounde thither with all diligence to resort, and this proue lykewyse to be made by the Scriptures, as hereafter shall appeare. Actes,13.

In the storye of the Actes of the Apostles, we reade that Paule and Barnabas preached the worde of GOD in the Temples of the Jewes at Salamin. And when they came to Antiochia, they entred on the Sabboth daye into the Synagoge or Church, and sat downe, and after the Lesson or readyng of the lawe and the Prophetes, the ruler of the Temple sent vnto them saying: Ye men and brethren, yf any of you haue any exhortation to make vnto the people, saye it. And so Paule standyng vp and makyng silence with his hande, sayde: Ye men that be Israelites, and ye that feare GOD, geue eare, and so forth, preachyng to them a Sermon out of the Scriptures, as there at large appeareth. And in the same storye of the Actes the .xvii. Chapter, is testified, howe Paule preached Christe out of the Scriptures at Thessalonica. Act. 17

And

And in the .xv. Chapter, Iames the Apostle in that holy counsell and assemblye of his felowe Apostles, saith: Moses of old tyme hath in euery Citie certayne that preache hym in the Sinagoges or Temples, where he is read euery Sabboth daye. By these places ye maye see the vsage of readyng of the Scriptures of the olde Testament among the Iewes in theyr Sinogogues euery Sabboth day, and Sermons vsually made vpon the same. Howe muche more then is it conuenient, that the Scriptures of God, and specially the Gospell of our Sauiour Christ, should be read and expounded to vs that be Christians, in our Churches, specially our Sauiour Christe, and his Apostles allowyng this most godly and necessary vsage, and by their examples confirmyng the same, Acces 15

It is written in the storyes of the Gospels in diuers places, that Iesus went rounde about all Galile, teachyng in theyr Sinagogues, and preaching the Gospell of the kyngdome, in whiche places is his greate diligence in continuall preachyng and teachyng of the people moste euidently set forth. Math 4 Mark 1 Luke 4 Math 13 and 20 Mark 6 Luke 13

In Luke ye reade, howe Iesus accordyng to his accustomed vse, came into the Temple, and howe the booke of Esaye the Prophet was deliuered hym, how he read a text therin, and made a Sermon vpon the same. Luke 4

And in the .xix. is expressed, howe he taught dayly in the Temple. And it is thus written in Luke 19

the

John. 8. the .viii. of John: Jesus came agayne early in the morning into the Temple, and all the people came vnto hym, and he sat downe & taught them. And in the .xviii. of John, our Sauiour
John. 18. testifieth before Pilate, that he spake openlye vnto the worlde, and that he alwayes taught in the Sinagoge and in the Temple whyther all the Jewes resorted, and that secretely he spake nothyng. And in Saint Luke: Jesus taught in the Temple, and all the people came earlye in
Luke. 21. the morning vnto hym, that they myght heare hym in the Temple.

Here ye see alwell the diligence of our Sauiour in teachyngthe worde of God in the Temple dayly, and specially on the Sabboth dayes, as also the redynesse of the people resortyng all together, and that earlye in the morning, into the Temple to heare hym.

The same example of diligence in preachyng the worde of God in the Temple, shall ye fynde in the Apostles, and the people resortyng vnto them. Act the .v. Howe the Apostles, although they hadde ben whypped and scourged the daye before, and by the hygh Priest commaunded that they shoulde preache no more in the name of Jesus, yet the day folowyng they entred early in the morning into the Temple, and dydde not cease to teache and declare Jesus Chryste. And in sundrye other places of the Storye of
Act. 13. 15 and. 17. the Actes, ye shall fynde lyke diligence bothe in the Apostles in teachyng, and in the people

in

in comyng to the Temple to heare Gods worde. And it is testified in the first of Luke, that when Zachary the holy Priest, and father to John Baptiste, dyd sacrifice within the Temple, all the people stode without a long tyme praying, such was theyr zeale and feruencie at that time. And in the seconde of Luke appeareth, what great iorneyes, men, women, yea and chyldren toke, to come to the Temple on the feast daye, there to serue the Lorde, and specially the example of Joseph, the blessed virgin Mary mother to our Sauiour Chryste, and of our Sauiour Chryst hym selfe, beyng yet but a chylde, whose examples are worthy for vs to folowe. So that yf we woulde compare our negligence in resorting to the house of the Lorde, there to serue hym, to the diligence of the Jewes in commyng dayly very earlye, sometyme great iorneyes to theyr Temple, and when the multitude coulde not be receiued within the Temple, the feruent zeale that they had, declared in standyng long without and praying: we maye iustlye in this comparyson condempne our slouthfulnes and negligence (yea playne contempt) in commyng to the Lordes house, standyng so nere vnto vs, so seldome, and scarsly at noone tyme. So farre is it from a great meany of vs to come earlye in the morning, or geue attendaunce without, who disdayne to come into the Temple, and yet we abhorre the very name of the Jewes when we heare it, as of a moste wicked and vngodlye people. But it is to be feared, that in this point

Luke. 1.

Luke. 2.

we

we be farre worse then the Jewes, and that they shall ryse at the daye of iudgement to our condempnation, who in comparyson to them, shewe suche slackenesse and contempte in resorting to the house of the Lord, there to serue him accordyng as we are of duetie most bounde. And besydes this moste horrible dread of Gods iuste iudgement in the great day, we shall not in this lyfe escape his heauy hande and vengeaunce for this contempt of the house of the Lorde, and his due seruice in the same, accordyng as the Lorde him selfe threatneth in the fyrst Chapter of his Prophete Aggeus, after this sort: Because you haue left my house desert and without company (sayth the Lorde) and ye haue made haste euerye man to his owne house, for this cause are the heauens stayed ouer you that they shoulde geue no dewe, and the earth is forbydden that it shall bring forth his fruite, and I haue called drought vpon the earth, and vpon the mountaynes, and vpon corne, and vpon wine, and vpon oyle, and vpon all thynges that the earth bryngeth forth, and vpon men, and vpon beastes, and vpon all thynges that mens handes labour for. Beholde if we be suche worldlynges, that we care not for the eternal iudgementes of God (which yet of al other are moste dreadfull and horrible) we shall not escape the punishment of god in this worlde by drought and famine, and the takyng away of all worldly commodities, whiche we as worldlynges seme onlye to regarde and care for.

Agge. 1.

Whereas on the contrary parte, yf we woulde

amende

amende this fault or negligence, slouthfulnesse, and contempt of the house of the Lorde, and his due seruice there, and with diligence resort thyther together, to serue the Lord with one accord and consent, in al holines and ryghteousnes before hym, we haue promises of benefites bothe heauenly and worldly. Whersoeuer two or three be gathered in my name (saith our Sauiour Christ) there am I in the middle of them, & what can be more blessed, then to haue our Sauiour Christ amongst vs? or what agayne can be more vnhappy or mischeuous, then to dryue our Sauiour Christ frō amongst vs? & to leaue a place for his & our most auncient and mortall enemie the old dragon and serpent Satan the deuyll in the myddle of vs? In the .2. of Luke it is written, how that the mother of Christ, and Joseph, when they had long sought Chryste, whom they had lost, and coulde fynde hym no where, that at the last they found him in the Temple, sitting in the myddle of the doctours. So yf we lacke Jesus Chryste, that is to saye, the Sauiour of our soules and bodyes, we shall not fynd hym in the market place, or in the guilde hall, much lesse in the alehouse or tauerne amongste good felowes (as they call them) so sone as we shall fynd hym in the temple the lordes house, amongst the teachers and preachers of his worde, where in dede he is to be founde. And as concernyng worldly commodities, we haue a sure promyse of our Sauiour Chryste, seeke ye fyrst the kyngdome of God, and the ryghteousnes therof, and all these

Math. 18

Luke. 2.

Mark. 6.

thynges

thynges shall with all be geuen vnto you. And thus we haue in the fyrst part of this Homylye declared by Gods worde, that the Temple or Churche is the house of the Lorde, for that the seruice of the Lorde (as teachyng and hearyng of his holy worde, callyng vpon his holy name, geuyng thankes to him for his great and innumerable benefites, and due ministryng of his Sacramentes) is there vsed. And it is lykewyse declared alredye by the Scriptures, how all godly and Christian men and women ought at tymes appointed with diligence to resort vnto the house of the Lorde, there to serue hym, and to glorykye hym, as he is moste worthy, and we moste bounde, to whom be all glorye and honor worlde without ende. Amen.

IT was declared in the firste part of this Homyly, by Gods worde, that the temple or Church is the house of the Lorde, for that the seruice of the Lorde (as teachyng and hearyng of his holye worde, callyng vpon his holy name, geuing thankes to him for his great and innumerable benefites, & due ministryng of his Sacramentes) is there vsed. And it is lykewyse alredye declared by the Scriptures, howe all godly and Christian men and women ought at tymes appoynted, with diligence to resorte vnto the house of the Lorde, there to serue hym, and to glorifie hym, as he is most worthy, and we most bounden.

Now it remayneth in this seconde part of the Homyly, concernyng the right vse of the Temple of God, to be lykewyse declared by Gods worde, with what quietnesse, scilence, and reuerence, those that resort to the house of the Lorde, ought there to vse and behaue them selues.

It may teache vs sufficiently how well it doth become vs Christian men, reuerently to vse the Church and holy house of our prayers, by considerying in howe great reuerence and veneration the Jewes in the olde lawe had theyr Temple, whiche appeareth by sundrye places, wherof I wyll note vnto you certayne. In the .xxvi. of Mathew, it was layde to our Sauiour Christes charge, before a temporall iudge, as a matter worthy death, by the two false witnesses, that he Math. 26

had sayde, he coulde destroy the Temple of God, and in thre dayes builde it agayne, not doutyng but yf they myght make men to beleue that he had sayde any thyng agaynste the honour and maiestie of the Temple, he shoulde seme to all
Actus. 21 men moste worthy of death. And in the .xxi. of the Actes, when the Jewes founde Paule in the Temple, they layde handes vpon him, crying: Ye men Israelites helpe, this is that man who teacheth all men euery where agaynste the people and the lawe, and agaynst this place, besydes that, he hath brought the Gentyles into the Temple, and hath prophaned this holye place. Beholde howe they tooke it for a lyke offence to speake agaynst the Temple of God, as to speake agaynst the lawe of God, and how they iudged it conuenient, that none but godly persons, and the true worshippers of god, shuld enter into the Temple of God. And the same fault is layde to
Act. 24. Paules charge, by Tertullus an eloquent man, and by the Jewes in the .xxiiii. of the Actes, before a temporal iudge, as a matter worthy death, that he went about to pollute the Temple of
Math. 27 God. And in the .xxvii. of Mathewe, when the chiefe Priestes had receiued againe the peeces of syluer at Judas hand, they said, it is not lawfull to put them into Corban (whiche was the treasurehouse of the Temple) because it is the pryce of bloud. So that they could not abyde, that not onlye any vncleane person, but also any other dead thyng, that was iudged vncleane, shoulde once come into the Temple, or any place therto
2. Cor. 6. belongyng. And to this ende is Saint Paules

saying

saying in the seconde Epistle to the Corinthians the. vi. Chapter, to be applyed: what felowship is there betwirt righteousnes and vnrighteousnes? or what communion betwene lyght and darknesse? or what concorde betwene Christ and Beliall? or what parte can the faythfull haue with thunfaythfull? or what agrement can ther be betwene the Temple of God and Images? which sentence, although it be chiefely referred to the temple of the minde of the godly: yet seing that the similitude and pyth of the argument is taken from the materyall Temple, it inforceth that no vngodlines, specially of images or idols, may be suffred in the Temple of God, whiche is the place of worshyppyng God, and therefore can no more be suffred to stande there, then light can agree with darknes, or Christ with Beliall, for that the true worshipping of god, & the worshipping of images, are most contrary. And the settyng of thē vp in the place of worshipping, maye geue great occasion to the worshipping of them. But to returne to the reuerence that the Jewes had to theyr Temple. You wyl say they honored it superstitiously, & a great deale to much, crying out, the temple of the Lord the tēple of the Lord, being notwithstanding most wicked in lyfe, & be therfore most iustly reproued of Jeremy the pro- Jerem. 7
phet of the Lord. Trueth it is, that they were superstitiously geuen to the honoring of their temple: But I would we were not as farre to short from the due reuerence of the Lordes house, as they ouershot themselues therin. And if the prophet iustly reprehended them, harken also what

the Lorde requireth at our handes, that we may knowe whether we be blame worthy, or no.

Eccle. 4 It is written in Ecclesiastes the fourth Chapter: When thou doest enter into the house of god (saith he) take heede to thy feete, draw nere that thou mayest heare, for obedience is much more worth then the sacrifice of fooles, which knowe not what euyll they do. Speake nothyng rashly there, neyther let thyne hart be swyft to vtter wordes before God. For God is in heauen, and thou art vpon the earth, therfore let thy wordes be fewe. Note (welbeloued) what quietnes in gesture and behauiour, what silence in talk and wordes, is required in the house of God, for so he calleth it. Se whether they take heede to theyr feete, as they be here warned, which neuer ceasse from vncomly walkyng and iettyng vp & downe and ouerthwart the Churche, shewyng an euident signification of notable contempt, both of God and all good men there present. And what heede they take to theyr tongues & speach, which do not only speake wordes swyftly & rashely before the Lorde (whiche they be here forbydden) but also oftentymes speake fylthyly, couetously, and vngodly, talkyng of matters scarse honest or fyt for the Alehouse or Tauerne, in the house of the Lorde, lyttle considering that they speake before God, who dwelleth in heauen (as is here declared) when they be but vermins here crepyng vppon the earth, in comparyson to his eternall

Math. 12 maiestie, and lesse regarding that they must geue an accompt at the great day, of euery idle worde whersoeuer it be spoken, muche more of fylthy,

vncleane,

vncleane, or wicked wordes spoken in the lordes house, to the great dishonor of his Maiestie, and offence of all that heare them. And in dede concernyng the people and multitude, the temple is prepared for them to be hearers rather then spekers, considering that as wel the worde of God is there read or taught, whervnto they are bounde to geue diligent eare with all reuerence and silence, as also that Common prayer and thankes geuyng are rehearsed and sayde by the publique minister in the name of the people & the whole multitude present, whervnto they geuyng their redy audience, shuld assent and shulde say Amen, as S. Paule teacheth in the first Epistle to the Corinthians. And in another place, glorifiyng God, with one spirite and mouth, which can not be when euery man and woman in seuerat pretence of deuotion, prayeth priuatly, one alkyng, another geuyng thankes, another readyng doctrine, and forceth not to heare the comon prayer of the minister. And peculierly, what due reuerence is to be vsed in the ministryng of the Sacramentes in the Temple, the same Saint Paul teacheth in his Epistle to the Corinthians, rebuking such as did vnreuerently vse themselues in that behalfe. Haue ye not houses to eate and drynke in (saith he) Do ye despyse the Churche or congregation of God? What shall I saye to you? Shall I prayse you? In this I prayse you not. And God requireth not only this outward reuerence of behauiour and silence in his house, but all inwarde reuerence in clensyng of the thoughtes of our hartes, threatnyng by his pro-

1. Cor. 14.

1. Cor. 11.

Ose. 9. phete Ose in the. ix. Chapter, that for the malice of the inuentions and deuyses of the people, he wyll cast them out of his house, wherby is also signified the eternall castyng of them out of his heauenly house and kingdome, whiche is moste horrible. Leui. 19. And therfore in the .19. of Leuit. God saith: Feare you with reuerence my sanctuary, for I am the Lorde. And accordyng to the same Psal. 5. the prophete Dauid sayth: I wyll enter into thine house, I wyll worship in thy holy Temple in thy feare, shewyng what inwarde reuerence and humblenes of mind the godly men ought to haue in the house of the Lorde. And to alledge somewhat concernyng this matter out of the new Testament, in what honor God wold haue his house or Temple kept, and that by the example of our Sauiour Christe, whose aucthoritie Math. 21 Mark. 11. ought of good reason, with al true Christians to be of most waight and estimation. It is written Luke. 19. of all the foure Euangelistes, as a notable acte, John. 2. and worthy to be testified by many holy witnesses, howe that our sauiour Jesus Christ that merciful and mild Lord, compared for his mekenes to a sheepe, sufferyng with silence his fleece to be shorne from hym, and to a lambe ledde Esay. 53. Acres. 8. without resistaunce to the slaughter, whiche gaue his body to them that dyd smyte hym, answered not hym that reuyled, nor turned away his face from them that dyd reproche hym, and spit vpon him, and accordyng to his owne exam- Esay. 50. ple gaue preceptes of mildnes and sufferance to Math. 5. his disciples: Yet when he seeth the Temple and holy house of his heauenly father misordred, pol-

luted

luted and prophaned, vseth great seueritie and sharpnes, ouerturneth the tables of therchangers, subuerteth the seates of them that solde doues, maketh a whyp of cordes, and scurgeth out those wicked abusers and prophaners of the Temple of God, saying: My house shalbe called the house of prayer, but ye haue made it a den of thieues. And in the. 2. of John: Do not ye make the house of my father, the house of marchaundize. For as it is the house of God, when Gods seruice is duely done in it: So when we wickedly abuse it with wicked talke or couetous bargaynyng, we make it a den of thieues or house of marchaundize. Yea, and such reuerence wold Chryst shoulde be therein, that he woulde not suffer any vessell to be caryed through the Temple. And wheras our Sauiour Chryst (as is before mentioned out of S. Luke) could be founde no where (when he was sought) but only in the Temple amongst the doctours, and now agayne exerciseth his aucthoritie and iurisdiction, not in castles & princely palaces amongst souldiers, but in the Temple: Ye may hereby vnderstande in what place his spirituall kyngdome (whiche he denieth to be of this worlde) is sonest to be found, and best to be knowen of al places in this worlde. And accordyng to this example of our Sauiour Chryst in the primatiue Church, whiche was most holy and godly, & in the which due discipline with seueritie, was vsed agaynste the wicked, open offenders were not suffred once to enter into the house of the Lorde, nor admitted to Common prayer and the vse of the holye

John. 2.

Mark. 11.

Sacramentes with other true Christians, vntil they had done open penaunce before the whole Church. And this was practised, not only vpon meane persons, but also vpon the ryche, noble, and myghtie persons, yea vppon *Theodosius* that puissaunt and myghtie Emperour, whom for committyng a greuous and wylfull murther, Saint Ambrose Bishop of Millayne reproued sharplye, and dyd also excommunicate the sayde Emperour, and brought him to open penaunce.

Chrysost. And they that were so iustlye exempted and banyshed (as it were) from the house of the Lorde, were taken (as they be in deede) for men deuided and seperated from Christes Church, & in moste

1. Cor. 5. daungerous estate, yea as S. Paule saith, euen geuen vnto Satan the deuyll for a tyme, & theyr company was shonned and auoyded of all godly men and women, vntyll suche tyme as they by repentaunce and publique penaunce were reconciled. Suche was the honour of the Lordes house in mens hartes, and outwarde reuerence also at that tyme, and so horrible a thing was it to be shutte out of the Churche and house of the Lorde in those dayes, when religion was moste pure, and nothyng so corrupt as it hath ben of late dayes. And yet we wyllyngly eyther by absentyng our selues from the house of the Lorde, do (as it were) excõmunicate our selues frõ the Church and felowship of the Saintes of God, or els commyng thyther, by vncomely and vnreuerent behauiour there, by hastye, rashe, yea vncleane and wicked thoughtes and wordes before the Lorde our God, horriblye dishonour his

holy

holy house the Churche of God, and his holye name and maiestie, to the great daunger of our soules, yea and certayne dampnation also, if we do not spedyly and earnestly repent vs of this wickednes.

Thus ye haue harde (dearely beloued) out of Gods worde, what reuerence is due to the holye house of the Lord, how all godly persons ought with diligence at tymes appoynted, thyther to repayre, how they ought to behaue them selues there, with reuerence and dread before the Lord, what plagues and punyshmentes aswell temporall as eternall, the Lorde in his holy worde threatneth, aswell to such as neglect to come to his holy house, as also to suche who commyng thither, do vnreuerently by gesture or talke, there behaue them selues. Wherfore, yf we desyre to haue seasonable weather, and thereby to enioye the good fruites of the earth, yf we wyll auoyde drought and barrennesse, thyrste and hunger, which are plagues threatned vnto such as make haste to go to theyr owne houses, to alehouses, and to tauernes, and leaue the house of the Lord emptye and desolate, yf we abhorre to be scourged, not with whyppes made of cordes, out of the materiall Temple onlye (as our Sauiour Chryst serued the defylers of the house of God in Jerusalem) but also to be beaten and driuen out of the eternall Temple and house of the Lorde (which is his heauenly kingdome) with the iron rodde of euerlastyng dampnation, and cast into outwarde darknesse, where is wepyng and gnashyng of teeth, yf we feare, dreade, and abhorre

this

this (I say) as we haue moste iuste cause to do: then let vs amende this our negligence and contempt in cõmyng to the house of the Lorde, this our vnreuerent behauiour in the house of the Lorde, and resortyng thyther diligently together, let vs there with reuerent hearyng of the Lordes holy worde, callyng on the Lordes holy name, geuyng of hartye thankes vnto the Lorde for his manifold and inestimable benefites dayly and hourely bestowed vppon vs, celebratyng also reuerently of the Lordes holy Sacramentes, serue the Lorde in his holy house, as becommeth the seruauntes of the Lorde, in holynesse and righteousnes before him al the dayes of our
Ephes. 3. lyfe, and then we shalbe assured, after this lyfe, to rest in his holy hyll, and to dwell in his tabernacle, there to prayse and magnifie his holye name in the congregation of his sainctes, in the holy house of his eternall kyngdome of heauen, which he hath purchased for vs, by the death and sheddyng of the precious bloud of his sonne our Sauiour Iesus Chryst, to whom with the father and the holy ghoste, one immortall maiestie of God, be all honor, glory, prayse, and thankesgeuyng world without ende. Amen.

AN HOMILY AGAINST peryll of Idolatry and superfluous deckyng of Churches.

The first part.

IN what poyntes the true ornamentes of the Churche or Temple of GOD do consyst and stande, hath ben declared in the two laste Homylyes, intreatyng of the ryght vse of the Temple or house of God, and of the due reuerence that all true Christian people are bounde to geue vnto the same. The sume wherof is, that the Church or house of God, is a place appoynted by the holy Scriptures where the lyuely worde of GOD ought to be read, taught, and harde, the Lordes holy name called vpon by publique prayer, hartie thankes geuen to his maiestie for his infinite and vnspeakable benefites bestowed vpon vs, his holy Sacramentes duely and reuerently ministred, and that therfore all that be godly in dede, ought both with diligence at tymes appoynted, to repaire together to the said Church, and there with al reuerence to vse and behaue themselues before the Lord. And that the said Church thus godly vsed by the seruauntes of the Lorde, in the Lordes true seruice, for the effectuous presence of Gods grace, wherewith he doth by his holye worde and promises, endue his people there present and assembled, to the atteynement aswell of commodities worldlye, necessarye for vs,

as

as also of all heauenly giftes, & lyfe euerlastyng, is called by the worde of God (as it is in dede) the Temple of the Lorde, and the house of God, and that therfore the due reuerence therof, is stirred vp in the hartes of the godly by the consideration of these true ornamentes of the said house of God, & not by any outward ceremonies or costly and glorious deckyng of the saide house or Temple of the Lord, contrary to the whiche most manifest doctrine of the Scriptures, & contrary to the vsage of the primatiue Churche, which was most pure & vncorrupt, and contrary to the sentences and iudgementes of the moste auncient learned and godly doctours of the Churche (as hereafter shall appeare) the corruption of these latter dayes, hath brought into the Church infinite multitudes of Images, and the same, with other partes of the Temple also, haue decked with golde and syluer, paynted with colours, set them with stone and pearle, clothed them with sylkes & precious vestures, phantasing vntruely that to be the chiefe deckyng and adournyng of the Temple or house of God, and that all people shoulde be the more moued to the due reuerence of the same, yf all corners therof were glorious, and glysteryng with golde and precious stones. Wheras in deede they, by the sayde Images and such glorious deckyng of the Temple, haue nothyng at all profited suche as were wyse and of vnderstanding: but haue therby greatly hurt the simple and vnwyse, occasionyng them therby to commit most horrible Idolatry. And the couetous persons, by the same occasion, seemyng to

worship

worſhip, and peraduenture worſhipping in dede not onlye the Images, but alſo the matter of them golde & ſyluer, as that byce is of all others in the Scriptures peculierly called Idolatry or worſhyppyng of Images. Agaynſt the whiche foule abuſes & great enormities, ſhalbe alleaged vnto you: Fyrſt, the aucthoritie of Gods holye worde, aſwell out of the olde Teſtament as of the Newe. And ſecondly, the teſtimonies of the holye and auncient learned fathers and doctours out of theyr owne workes and auncient hyſtoryes Eccleſiaſticall, both that you maye at once knowe theyr iudgementes, and withall vnderſtande what maner of ornamentes were in the Temples in the primatiue Churche in thoſe tymes, which were moſt pure & ſincere. Thirdlye, the reaſons and argumentes made for the defence of Images or Idols, and the outragious deckyng of Temples and Churches, with golde, ſyluer, pearle, and precious ſtone, ſhalbe confuted, and ſo this whole matter concluded. But leſt any ſhoulde take occaſion by the way of doutyng by wordes or names, it is thought good here to note fyrſt of all, that although in common ſpeache we vſe to call the lykeneſſe or ſimilitudes of men or other thynges Images, & not Idols: yet the Scriptures vſe the ſayde two wordes (Idols and Images) indifferently for one thing alway. They be wordes of diuers tongues and ſoundes, but one in ſenſe and ſignification in the Scriptures. The one is take of the Greke worde εἴδωλον an Idoll, and the other of the Latin worde *Imago* an Image, and ſo both vſed as

Ephe. 5. Coloſſ. 3.

Englyſhe

Englyshe termes in the translatyng of Scriptures indifferentlye, accordyng as the *Septuaginta* haue in theyr translation in Greke εἰδωλα, and Saint Hierome in his translation of the same places in Latin hath *Simulachra*, in Englishe, images. And in the newe Testament, that whiche Saint John calleth εἰδωλον, Saint Hierome likewyse translateth *Simulachrum*, as in all other lyke places of scripture vsually he doth so translate. And *Tertullian* a most auncient Doctour, and well learned in both the tongues, Greke and Latin, interpreting this place of Saint John: Beware of Idols, that is to say (saith *Tertullian*) of the images them selues. The Latin wordes whiche he vseth, be *Effigies* and *Imago*, to saye, an Image. And therfore it forceth not, whether in this processe we vse the one terme or the other, or both together, seyng they both (though not in common Englyshe speache, yet in Scripture) signifie one thyng. And though some, to blynde mens eyes, haue heretofore craftylye gone about to make them to be taken for wordes of diuers signification in matters of religion, and haue therefore vsually named the lykenesse or similitude of a thing set vp amongst the Heathen in their Temples or other places to be worshypped, an Idoll. But the lyke similitude with vs, sette vp in the Church, the place of worshyppyng, they call an Image: as though these two wordes (Idoll and Image) in Scripture, dyd differ in proprietie and sence, which (as is afore sayde) differ only in sound and language, and in meaning be in dede all one, specially in the Scriptures and matters

1. John. 5

Lib. de corona militis.

of

of religion. And our images alſo haue ben, and be, and if they be publiquely ſuffred in Churches and Temples, euer wylbe alſo worſhypped, and ſo Idolatry cõmitted to them, as in the laſt part of this Homylye ſhall at large be declared and proued. Wherfore our Images in Temples and Churches be in dede none other but Idols, as vnto the whiche idolatry hath ben, is, and euer wylbe committed.

And fyrſt of all, the Scriptures of the olde Teſtament, condempning and abhorryng alwel all Idolatry or worſhyppyng of images, as alſo the very idols or images them ſelues, ſpecially in Temples, are ſo many and plentifull, that it were almoſt an infinite worke, and to be conteyned in no ſmal volume, to recorde all the places concernyng the ſame. For when GOD had choſen to himſelfe a peculier and ſpeciall people from amongſt all other nations that knew not God, but worſhypped Idols and falſe goddes: he gaue vnto them certayne ordinaunces and lawes, to be kept and obſerued of his ſayde people. But concernyng none other matter dyd he geue eyther mo, or more earneſt & expreſſe lawes to his ſayd people, then thoſe that concerned the true worſhyppyng of hym, and the auoydyng and fleyng of Idols and Images and idolatrye, for that, that both the ſayde idolatry is moſt repugnaunt to the ryght worſhyppyng of hym and his true glorye aboue all other vyces, and that he knewe the proneneſſe and inclination of mans corrupt kynde and nature, to that moſt

odious

odious and abominable vice. Of the which ordinaunces and lawes so geuen by the Lord to his people concernyng that matter, I wyl rehearse and alledge some that be moste speciall for this purpose, that you by them may iudge of the rest.

Deut. 4. Num. 23

In the fourth Chapter of the booke named Deuteronomie, is a notable place, and moste worthy with all diligence to be marked, whiche begynneth thus: And nowe Israell heare the commaundementes and iudgementes whiche I teache thee (saith the Lorde) that thou doyng them mayest lyue, and enter and possesse the land which the Lorde God of your fathers wyll geue you. Ye shall put nothyng to the worde which I speake to you, neyther shall ye take any thyng from it. Kepe ye the commaundementes of the Lorde your God, which I commaunde you. And by and by after he repeateth the same sentence three or foure tymes, before he come to the matter that he would specially warne them of, as it were for a preface, to make them to take the better heede vnto it. Take heede to thy selfe (saith he) & to thy soule, with all carefulnes, lest thou forgettest the thynges whiche thyne eyes haue seene, and that they go not out of thy hart al the dayes of thy lyfe, thou shalt teache them to thy chyldren, and nephues or posteritie. And shortly after: The Lord spake vnto you out of the myddle of fyre, you harde the voyce or sounde of his wordes, but you dyd see no fourme or shape at all. And by and by foloweth: Take heede therfore diligently vnto your soules, you sawe no maner of image in the day in the which the Lord

spake

spake vnto you in Horeb, out of the myddest of the fyre, lest peraduenture, you beyng deceiued, shoulde make to your selues any grauen image, or lykenes of man or woman, or the lykenesse of any beast whiche is vppon the earth, or of the vyrdes that flee vnder heauen, or of any crepyng thing that is moued on the earth, or of the fishes that do continue in the waters: lest peraduenture thou lyfting vp thine eyes to heauen, do se the Sunne, and the Moone, and the Starres of heauen, and so thou beyng deceiued by errour, shouldest honour and worshyp them whiche the Lorde thy God hath created to serue all nations that be vnder heauen. And agayne: Beware that thou forget not the couenaunt of the Lorde thy God, which he made with thee, and so make to thy selfe any carued image of them which the Lorde hath forbydden to be made: For the Lord thy God is a consumyng fyre, and a ielous God. If thou haue chyldren and nephues, and do tary in the lande, and beyng deceaued do make to your selues any similitude, doyng euyll before the Lorde your God, and prouoke hym to anger: I do this daye call vpon heauen and earth to witnesse, that ye shall quickly perysshe out of the lande which you shall possesse, you shall not dwell in it any long tyme, but the Lorde wyll destroy you, and wyll scatter you amongst al nations, and ye shall remayne but a very fewe amongste the nations, whyther the Lorde wyll leade you awaye, and then shall you serue gods whiche are made with mannes handes, of wood and stone, which see not, nor heare not, neyther

eate, nor smell, and so forth. This is a notable Chapter, and intreateth almoste altogether of this matter. But because it is to long to wryte out the whole, I haue noted you certayne principall poyntes out of it. Fyrst, howe earnestlye and ofte he calleth vppon them to marke and to take heede, and that vppon the peryll of theyr soules, to the charge whiche he geueth them. Then, howe he forbyddeth by a solempne and long rehearsal of al thinges in heauen, in earth, and in the water, any image or lykenesse of any thyng at all to be made. Thirdlye, what penaltie and horrible destruction he solemnely with inuocation of heauen and earth for recorde, denounceth and threatneth to them, their children and posteritie, yf they, contrarye to this commaundement, do make or worshyp any image or similitude, which he so strayghtly hath forbydden. And when they, this notwithstandyng, partly by inclination of mans corrupt nature, most prone to idolatry, and partly occasioned by the Gentyles & Heathen people dwellyng about them, who were Idolaters, dyd fall to the makyng and worshyppyng of Images: God accordyng to his worde, brought vpon them all those plagues whiche he threatned them with, as appeareth in the bookes of the kynges & the Chronacles, in sundry places at large. And agreable herevnto are many other notable places in the olde Testament. Deuteronom. xxvii. Cursed be he that maketh a carued Image, or a caste or molten Image, whiche is abomination before the Lorde, the worke of the artificers hande, and

setteth

ſetteth it vp in a ſecrete corner, and all the people ſhall ſay Amen.

Reade the .xiii. and .xiiii. Chapters of the booke of Wiſdome concernyng Idolles or Images, howe they be made, ſet vp, called vpon, and offered vnto, and howe he prayſeth the tree whereof the gybbet is made, as happy, in comparyſon to the tree that an Image or Idoll is made of, euen by theſe very wordes: Happye is the tree wherethrough ryghteouſnes commeth, (meanyng the gybbet) but curſed is the Idoll that is made with handes, yea both it and he that made it, and ſo forth. And by and by he ſheweth howe that the thinges whiche were the good creatures of God before (as trees or ſtones) when they be once altered and faſhioned into Images to be worſhypped, become abomination, a temptation vnto the ſoules of men, and a ſnare for the feete of the vnwyſe. And whye? the ſekyng out of Images, is the begynnyng of whordome (ſaith he) & the bryngyng vp of them, is the deſtruction of lyfe, for they were not from the begynnyng, neyther ſhall they continue for euer. The welthy ydlenes of men hath founde them out vppon earth, therefore ſhall they come ſhortlye to an ende, and ſo forth to the ende of the Chapter, conteynyng theſe poyntes: howe Idols or Images were fyrſt inuented, and offered vnto, howe by an vngracious cuſtome they were eſtablyſhed, howe tyrauntes compell men to worſhyp them, howe the ignorant and the common people are deceiued by the cunnyng

of the workeman and the bewtie of the Image, to do honour vnto it, and so to erre from the knowledge of God, and of other great and manye mischieues that come by Images. And for a conclusion he saith, that the honouryng of abominable Images, is the cause, the begynnyng and ende of all euyll, and that the worshippers of them be eyther madde, or moste wicked. Se and viewe the whole Chapter with diligence, for it is worthy to be well considered, specially that is written of the deceiuyng of the simple and vnwyse common people by Idolles and Images, and repeated twyse or thryse lest it should be forgotten. And in the Chapter folowyng be
Sapi. 15. these wordes: The payntyng of the picture and carued Image with diuers colours, inticeth the ignorant so, that he honoureth and loueth the picture of a dead image that hath no soule. Neuertheless, they that loue such euyll thynges, they that truste in them, they that make them, they that fauour them, and they that honour them, are all worthy of death, and so forth.

In the booke of Psalmes, the Prophete curseth the Image honourer in diuers places.
Psal. 96. Psal. 115. and. 134. Confounded be all they that worshyp caruen Images, and that delyght or glory in them: lyke be they vnto the Images that make them, and all they that put theyr trust in them.
Esai. 42 And in the Prophete Esaye, saith the Lorde: Euen I am the Lorde, and this is my name, and my glorye wyll I geue to none other, neyther my honour to grauen Images. And by

and

and by: Let them be confounded with shame that trust in Idols or Images, or saye to them, you are our gods. And in the fourtie Chapter, Esai. 40. after he hath sette foorth the incomprehensible maiestie of God, he asketh, to whom then wyll ye make God lyke? or what similitude wyll ye set vp vnto hym? Shall the Caruer make hym a carued Image? and shall the Goldesmyth couer him with golde? and cast him into a fourme of syluer plates? And for the poore man, shall the Image maker frame an Image of tymber, that he maye haue somewhat to sette vp also? And after this he cryeth out: O wretches, harde ye neuer of this? hath it not ben preached vnto you since the begynnyng? And so foorth, howe by the creation of the worlde, and the greatnes of the worke, they myght vnderstande the maiestie of God, the creatour and maker of all, to be greater then that it shuld be expressed or set forth in any image or bodyly similitude. And besides this preachyng, euen in the law of God, written with his owne fynger (as the Scriptures speaketh) and that in the fyrst table, and the begynnyng therof, is this doctrine aforesayde agaynst Images (not briefely touched) but at large set foorth and preached, and that with denunciation of destruction to the contempners and breakers of this lawe, and theyr posteritie after them. And leste it shoulde yet not be marked, or not remembred, the same is written and reported, not in one, but in sundrye places of the worde of GOD, that by ofte readyng and hearyng of it, we myght once learne and remem-

Exod. 20.

Exod. 20. Leui 19. Deut. 5.

ber it, as you also heare daylye read in the Churche. God spake these wordes and sayde: I am the Lorde thy God. Thou shalt haue none other Gods but me. Thou shalt not make to thy selfe any grauen Image, nor the lykenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lord thy God, am a ielous God, and visite the sinne of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes. All this notwithstandyng, neyther coulde the notablenesse of the place, beyng the very begynnyng of the lyuyng lordes lawe, make vs to marke it, nor the plaine declaration by recounting of all kynde of similitudes, cause vs to vnderstande it, nor the oft repeatyng and reportyng of it in diuers and sundrye places, the ofte readyng and hearyng of it, coulde cause vs to remember it, nor the dreade of the horrible penaltie to our selues and our chyldren and posteritie after vs, feare vs from transgressyng of it, nor the greatnesse of the reward to vs and our chyldren after vs, moue vs any thyng to obedience, and the obseruyng of this the Lordes great lawe: But as though it hadde ben written in some corner, and not at large expressed, but briefely and obscurely touched, as though no penaltie to the transgressers nor reward to the obedient hadde ben adioyned vnto it, lyke blynde men without all knowe-

ledge

ledge and vnderſtandyng, lyke vnreaſonable beaſtes without dreade of puniſhment or reſpect of rewarde, haue diminiſhed, and diſhonored the hygh maieſtie of the lyuyng God, by the baſeneſſe and vyleneſſe of ſundrye and diuers Images of dead ſtockes, ſtones, and mettalles. And as the Maieſtie of God, whom we haue left, forſaken, and diſhonored, and therefore the greatneſſe of our ſynne and offence agaynſte his maieſtie can not be expreſſed: So is the weakeneſſe, vyleneſſe, and foolyſhneſſe in deuice of the Images (whereby we haue diſhonored hym) expreſſed at large in the Scriptures, namelye the Pſalmes, the booke of Wyſdome, the Prophete Eſaye, Ezechiell, and Baruche, ſpeciallye in theſe places and Chapters of them. Pſalm. cxv. and cxxxiiii. Eſaye .xl. and .xliiii. Ezechiel. vi. Wyſdome. xiii. xiiii. xv. Baruch. vi. The whiche places, as I exhort you often and diligently to reade, ſo are they to long at this preſent to be rehearſed in an Homylye. Notwithſtandyng I wyll make you certayne briefe or ſhort notes out of them, what they ſaye of theſe Idolles or Images. Fyrſt, that they be made but of ſmall peeces of wood, ſtone, or mettall, and therefore they can not be any ſimilitudes of the great maieſtie of God, whoſe ſeate is heauen, and the earth his footeſtoole. Secondaryly, that they be dead, haue eyes and ſee not, handes and feele not, feete and cannot go. &c. and therefore they can not be fytte ſimilitudes of the lyuyng God. Thyrdlye, that they haue no power to do good nor harme to others, though ſome of them

Places of the Scripture againſt Idolles or Images.

haue

haue an axe, some a swoorde, some a speare in theyr handes, yet do thieues come into theyr Temples, and rob them, and they can not once sturre to defende them selues from the thieues: naye yf the Temple or Church be set a fyre, that theyr Priestes can runne awaye and saue them selues, but they can not once moue, but tarry styll lyke blockes as they are, and be burned: and therfore they can be no meete figures of the puissaunt and mightie God, who alone is able both to saue his seruauntes, and to destroye his enemies euerlastyngly. They be trymly deckte in Golde, Syluer, and stone, aswell the Images of men, as of women, lyke wanton wenches (saith the Prophete Baruch) that loue paramours, and therefore can they not teache vs nor our wyues and daughters any sobernes, modestie, and chastitie. And therfore although it is nowe commonly sayde that they be the laye mennes bookes, yet we see they teache no good lesson, neyther of GOD nor godlynes, but all errour and wickednesse. Therefore God by his woorde, as he forbyddeth any Idols or Images to be made or sette vp: so doth he commaunde suche as we fynde made and sette vs, to be pulled downe, broken and destroyed.

Baru.6.

And it is written in the booke of Numbers, the xxiii. Chapter, that there was no Idoll in Jacob, nor there was no Image seene in Israell, and that the Lorde God was with that people. Where note, that the true Israelites, that is, the people of GOD, haue no Images among them, but that God was with them, and that

Num. 23

therfore

therefore theyr enemies can not hurt them, as appeareth in the processe of that Chapter. And as concernyng Images alredye sette vp, thus saith the Lorde in Deuteronomie: Ouerturne theyr Aulters, and breake them to peeces, cutte downe theyr groues, burne theyr Images, for thou art an holye people vnto the Lorde. And the same is repeated more vehemently agayne in the twelfth Chapter of the same booke. Here note, what the people of God ought to do to Images where they fynde them. But leste any priuate persons vppon colour of destroying of Images, should make any sturre or disturbance in the common wealth, it muste alwayes be remembred, that the redresse of suche publique enormities appertayneth to the Magistrates, and suche as be in auctoritie onlye, and not to priuate persons, and therefore the good kynges of Juda, Asa, Ezechias, Josaphat, and Josias, are hyghly commended for the breakyng downe and destroying of the Aulters, Idols, and Images. And the Scriptures declare that they, specially in that poynt, dyd that which was ryght before the Lorde. And contrarywyse, Hieroboam, Achab, Joas, and other Princes, which eyther sette vp or suffred suche Aulters or Images vndestroyed, are by the worde of GOD reported to haue done euyll before the Lorde. And yf any, contrarye to the commaundement of the Lorde, wyll nedes sette vp such Aulters or Images, or suffer them vndestroyed amongste them, the Lord hym selfe threatneth in the fyrst Chapter of the booke of Numbers, and by his holye

Deut. 7. and. 12.

3. Reg. 15
2. Pa. 14. 15. 31.

Num. 1.

Prophetes,

Miche. 1. Prophetes, Ezechiel, Micheas, and Abacuc, that
Abacu. 2 he wyll come hym selfe and pull them downe.
And howe he wyll handle, punyshe, and destroye
the people, that so set vp, or suffer suche aulters,
images or idols vndestroyed, he denounceth by
Ezech. 6 his Prophete Ezechiell on this maner: I my
selfe (saith the Lorde) wyll bryng a sworde ouer
you, to destroy your hygh places, I wyll caste
downe your aulters, and breake downe your
images, your slayne men wyl I laye before your
Gods, and the dead carkases of the chyldren of
Israell wyll I caste before theyr Idols, your
bones wyll I strowe rounde about your aul-
ters and dwellyng places, your Cities shalbe
desolate, the hyll Chappelles layde waste, your
aulters destroyed and broken, your Gods caste
downe and taken awaye, your Temples layde
euen with the grounde, your owne workes
cleane rooted out, your slayne men shall lye a-
mongst you, that ye maye learne to know how
that I am the Lorde, and so forth to the Chap-
ters ende, worthy with diligence to be read: that
they that be nere shall perysche with the swor-
de, they that be farre of, with the pestilence, they
that flee into holdes or wylderneſſe, with hun-
ger, and yf any be yet lefte, that they shalbe ca-
ryed away prisoners to seruitude and bondage.
So that yf eyther the multitude, or playneneſſe
of the places, myght make vs to vnderstande,
or the earneſt charge that GOD geueth in the
sayde places, moue vs to regarde, or the horry-
ble plagues, punyshmentes, and dreadfull de-
struction threatned to suche worshyppers of I-

mages

mages or Idols, ſetters vp or mayntayners of them, myght ingender any feare in our hartes, we woulde once leaue and forſake this wickednesse, beyng in the Lordes ſyght ſo great an offence and abomination. Infinite places almoſte myght be brought out of the Scriptures of the olde Teſtament concernyng this matter, but theſe fewe at this tyme ſhall ſerue for all:

You wyll ſay peraduenture theſe thinges pertayne to the Iewes, what haue we to do with them? In deede they pertayne no leſſe to vs Chriſtians then to them. For yf we be the people of GOD, howe can the worde and lawe of GOD not appertayne to vs? Saint Paule alleadgyng one texte out of the olde Teſtament, concludeth generally for other Scriptures of the olde Teſtament aſwell as that, ſaying: whatſoeuer is written before (meanyng in the olde Teſtament) is written for our inſtruction. Rom.15. Whiche ſentence is moſt ſpecially true of ſuche wrytynges of the olde Teſtament, as contayne the immutable law and ordinaunces of GOD, in no age or tyme to be altered, nor of any perſons of any nations or age to be diſobeyed, ſuch as the aboue rehearſed places be. Notwithſtandyng, for your further ſatiſfying herein, accordyng to my promyſe, I wyll out the Scriptures of the newe Teſtament or Goſpell of our Sauiour Chryſt, lykewyſe make a confirmation of the ſayde doctrine agaynſt idolles or images, and of our duetie concernyng the ſame. Fyrſt the Scriptures of the newe Teſtament do

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in sundry places make mention with reioysing, as for a most excellent benefite and gyft of God, that they whiche receaued the fayth of Chryste, were turned from theyr dombe and dead images, vnto the true and lyuyng God, who is to be blessed for euer, namely in these places, the .xiiii. and .xvii. of the Actes of the Apostles, the .xi. to the Romaynes, the fyrst Epistle to the Corinthians the .xii. Chapter, to the Galathians the .iiii. and the fyrste to the Thessalonians, the fyrste Chapter.

And in lykewyse the sayde idols or images, and worshipping of them, are in the Scriptures of the newe Testament by the spirite of God much abhorred and detested, and earnestly forbydden: as appeareth both in the forenamed places, and also many others beside, as in the .vii. and .xv. of the Actes of the Apostles, the fyrst to the Romaynes, where is set forth the horrible plague of Idolaters, geuen ouer by GOD into a reprobate sence, to worke all wickednes and abominations, not to be spoken, as vsually spirituall and carnall fornication go together.

In the fyrst Epistle to the Corinthians the fyfth Chapter, we are forbydden once to kepe companye, or to eate and drinke with suche as be called brethren or Christians that do worship images. In the fifth to the Galathians, the worshipping of images is numbred amongste the workes of the flesshe. And the fyrst to the Corinthians .x. it is called the seruice of deuils, and that such as vse it shalbe destroyed. And in the .vi. Chapter of the sayde Epistle, and the .v. to the Galathi-

ans,

ans,is denounſed, that ſuch image worſhippers ſhall neuer come into the inheritaunce of the kingdome of heauen. And in ſundry other places is threatned, that the wrath of God ſhall come vpon all ſuch. And therfore S. John in his Epiſtle exhorteth vs as his deare children to beware of images. And Saint Paule warneth vs to flie from the worſhyppyng of them yf we be wyſe, that is to ſaye, yf we care for health and feare deſtruction, yf we regarde the kyngdome of God and lyfe euerlaſting,and dread the wrath of God and euerlaſtyng dampnation. For it is not poſſible that we ſhoulde be worſhippers of images, and the true ſeruauntes of God alſo,as S. Paule teacheth, the ſeconde to the Corinthians the. vi. Chapter, affirmyng expreſſely that there can be no more conſent or agremēt betwene the temple of God(which all true Chriſtians be)and Images, then betwene ryghteouſnes and vnryghteouſnes,betwene lyght and darkneſſe, betwene the faythfull and the vnfaythfull, or betwene Chryſt and the deuyll.Which place enforceth both that we ſhoulde not worſhyp images, and that we ſhould not haue images in the temple,for feare and occaſion of worſhipping them, though they be of them ſelues thynges indifferent: For the Chriſtian is the holy Temple and liuely image of God, as the place wel declareth, to ſuch as wyll reade and weygh it. And where as al godly men dyd euer abhorre that any kneelyng and worſhipping or offering ſhould be vſed to them ſelues when they were alyue (for that it was the honour due to God onely)as appeareth

1. Ioh. 5.

1. Cor. 10

in

Act.10. in the Actes of the Apostles by Saint Peter, forbyddyng it to Cornelius, and by Saint Paule
Act.14. and Barnabas forbidding the same to the Citezins in Listra. Yet we like mad men, fall downe before the dead Idols or Images of Peter and Paule, and geue that honour to stockes and stones, whiche they thought abominable to be geuen to them selues being alyue. And the good Angell of God, as appeareth in the booke of S. Johns Reuelation, refused to be kneeled vnto, when that honour was offred him of John: Beware (saith the Angell) that thou do it not, for I am thy felowe seruaunt. But the euyll Aungell Sathan, desireth nothing so much as to be kneled vnto, and thereby at once both to robbe God of his due honour, and worke the dampnation of suche as make hym so lowe curtesie, as in the storye of the Gospell appeareth in sundrye places. Yea, and he offered our Sauiour Christ all
Math.4. Luke.4. earthly goodes, on the condition that he woulde kneele downe and worship hym. But our Sauiour repelleth Sathan by the Scriptures, saying, it is written: Thou shalt worshyppe thy Lorde God, and him alone shalt thou serue. But we by not worshippyng and seruing God alone, (as the Scriptures teacheth vs) and by worshipping of images, contrary to the Scriptures, plucke Sathan to vs, and are redye without rewarde to folowe his desyre: yea, rather then fayle, we wyll offer hym gyftes and oblations to receiue our seruice. But let vs brethren, rather folowe the counsell of the good Aungell of GOD, then the suggestion of subtyll Sathan,

that

that wicked Aungell and olde Serpent: who, accordyng to the pryde whereby he fyrſt fell, attempteth alway by ſuche ſacriledge to depriue God (whom he enuieth) of his due honour, and (becauſe his owne face is horrible and vgly) to conuey it to hym ſelfe, by the mediation of gylt ſtockes and ſtones, and withall to make vs thee enemies of God and his owne ſuppliauntes and ſlaues, and in the ende, to procure vs for a reward, euerlaſting deſtruction and dampnation. Therefore aboue all thynges, yf we take our ſelues to be Chriſtians in dede (as we be named) let vs credite the worde, obey the lawe, and folowe the doctrine and example of our Sauiour and maſter Chryſt, repellyng Sathans ſuggeſtion to Idolatry and worſhipping of Images, according to the trueth alleaged and taught out of the Teſtament and Goſpell of our ſaide heauenly doctour and Scolemaſter Jeſus Chriſt, who is God to be bleſſed for euer. Amen.

The ſeconde part of the Homilie agaynſt peryll of Idolatrie.

YOu haue harde (welbeloued) in the fyrſt part of this Homylye, the doctrine of the worde of God agaynſt Idols and Images, agaynſt Idolatrye and worſhyppyng of Images, taken out of the Scriptures of the olde Teſtament and the newe, and confirmed by the examples

aswell of Thapostles, as of our Sauiour Chryst him selfe. Nowe, although our Sauiour Christ taketh not or nedeth not any testimonie of men, and that whiche is once confirmed by the certayntie of his eternal trueth, hath no moreende of the confirmation of mans doctrine and wrytynges, then the bryght Sun at none tyde hath nede of the lyght of a lyttle candle to put awaye darknesse, and to encrease his light: Yet for your further contentation, it shal in this second parte be declared (as in the beginning of the first part was promysed) that this trueth and doctrine concernyng the forbyddyng of images and worshipping of them, taken out of the holy Scriptures, aswell of the olde Testament as the new, was beleued and taught of the old holy fathers and moste auncient learned doctours, and receiued in the olde primatiue Churche, whiche was most vncorrupt and pure. And this declaration shalbe made out of the said holy doctours owne wrytinges, and out of the auncient histories Ecclesiasticall to the same belongyng.

Lib. contra coronandi morem.

Tertullian a moste auncient writer and doctour of the Churche, who lyued about one hundreth and threscore yeres after the death of our Sauiour Chryst, both in sundry other places of his workes, and specially in his booke written against the maner of Crowning, and in another litle treatise, entituled of the souldiers crowne or garlande, doth most sharply and vehemently write and inuey agaynst images or idols. And

1. John. 5

vpon S. Johns wordes, the first Epistle and. v. Chapter, saith thus. Saint John (saith he) depe-

lye

ly considering the matter, saith: My lyttle chyldren, kepe your selues from Images or Idols. He saith not nowe, kepe your selues from Idolatrie, as it were from the seruice and worshyppyng of them: but from the Images or Idols them selues, that is, from the very shape and likenes of them. For it were an vnworthy thing that the Image of the lyuyng God, shoulde become the image of a dead idoll. Do not thinke you, those persons whiche place images or idols in Churches and temples, yea, shrine them euen ouer the Lordes Table, euen as it were of purpose to the worshipping and honoring of them, take good heede to eyther S. Johns counsell or Tertullians? For so to place images and idols, is it to kepe them selues from them, or els to receaue and embrace them?

Clemens in his booke to James, brother of the Lord, saith: What can be so wicked or so vnthankefull, as to receaue a benefite of God, and to geue thankes therefore vnto stockes & stones? wherfore awake ye and vnderstand your healthy, for God hath nede of no man, nor requireth any thyng, nor can be hurt in any thyng. But we be they which are eyther holpen or hurt, in that we be thankefull to God, or vnthankefull. *Lib. 5. ad Iacob. domini.*

Origenes in his booke against Celsus, saith thus: Christian men and Jewes, when they heare these wordes of the law (Thou shalt feare the Lorde thy God, and shalt not make any Image) do not onely abhorre the Temples, Aulters and Images of the gods, but if nede be, wyl rather dye then they shoulde defyle them selues

with any impietie. And shortly after he saith: In the common wealth of the Iewes, the caruer of Idols and Image maker, was caste farre of and forbidden, least they shoulde haue any occasion to make Images, which myght plucke certayne folyshe persons from God, and turne the eyes of theyr soules to the contemplation of earthly thinges. And in another place of the same booke: It is not only (saith he) a mad and frantike part to worship Images, but also once to dissemble or wink at it. And a man may know God and his only sonne, and those whiche haue had such honour geuen them by God, that they be called Gods: But it is not possible that anye shoulde by worshyppyng of Images gette any knowledge of God.

Athanasius in his booke agaynste the Gentyles, hath these wordes: Let them tell I pray you, howe God may be knowen by an Image. If it be by the matter of the Image, then there nedeth no shape or fourme, seyng that God hath appeared in all materiall creatures whiche do testifie his glory. Nowe yf they say he is knowen by the fourme or fassion: is he not better to be knowen by the lyuyng thynges them selues, whose fassyons the Images expresse? For of suertie, the glory of God should be more euidently knowen, if it were declared by reasonable and lyuyng creatures, rather then by dead and vnmouable Images. Therfore when ye do carue or paynt Images, to the ende to knowe GOD thereby, surely ye do an vnworthy and vnfytte thing. And in another place of the same boke he saith:

sayth: The inuention of Images came of no good, but of euyll, and whatsoeuer hath an euyl beginning, can neuer in any thyng be iudged good, seyng it is altogether naught. Thus farre Athanasius, a very auncient, holy, and learned Byshop and doctour, who iudgeth both the fyrst beginning and the end, and altogether of Images or Idols, to be naught.

Lactantius lykewyse an old and learned writer, in his booke of the Origine of errour, hath these wordes: God is aboue man, and is not placed beneath, but is to be sought in the hyghest region. Wherefore there is no doubt, but that no religion is in that place whersoeuer any image is. For yf religion stande in godly thynges (and there is no godlynes but in heauenly thynges) then be images without religion. These be Lactantius wordes, who was aboue. xiii. hundreth yeres ago, and within three hundreth yeres after our Sauiour Christ. *Li. 2. ca. 16.*

Cirillus an olde and holy doctour, vpon the Gospell of Saint John hath these wordes: Many haue left the creatour, and haue worshipped the creature, neyther haue they ben abashed to saye vnto a stocke: thou art my father, and vnto a stone: thou begottest me. For many, yea almost all (alas for sorowe) are fallen vnto suche folly, that they haue geuen the glory of deitie or Godhead, to thynges without sense or feelyng.

Epiphanius Byshop of Salamine in Cipres, a very holye and learned man, who lyued in Theodosius the Emperours tyme, about three hundreth and ninetie yeres after our Sauiour

Christes ascention, wryteth thus to John Patriarke of Jerusalem: I entred (sayth Epiphanius) into a certayne Church to praye, I founde there a lynnen clothe hangyng in the Churche doze, paynted, and hauyng in it the Image of Christ, as it were, oz of some other Saint (foz I remember not well whose Image it was) therefoze when I did se the Image of a man hanging in the Church of Christ, contrary to thauctholitie of the Scriptures, I dyd teare it, and gaue counsell to the kepers of that Church, that they should wynde a pooze man that was dead, in the sayde cloth, and so bury hym. And afterwardes the same Epiphanius, sending another vnpaynted cloth, foz that paynted one whiche he hadde tozne, to the sayde Patriarke, wziteth thus: I pzay you wyl the Elders of that place to receaue this cloth whiche I haue sent by this bearer, and commaunde them that from henceforth no such paynted clothes, contrary to our religion, be hanged in the Church of Chryste. Foz it becommeth your goodnes rather to haue this care that you take away such scrupulositie, which is vnfitting foz the Churche of Christ, and offensiue to the people committed to your charge. And this Epistle, as wozthy to be read of many, dyd Saint Jerome hymselfe translate into the Latin tongue. And that ye maye knowe that Saint Jerome hadde this holy and learned Bishop Epiphanius in most hygh estimation, and therfoze did translate this Epistle, as a writing of auctholitie: heare what a testimonie the said Saint Jerome geueth him in another place in his

his treatie agaynst the errours of John Bysshop of Jerusalem, where he hath these wordes: Thou hast (sayth Saint Jerome) Pope Epiphanius, which doth openly in his letters call thee an hereticke. Surely thou art not to be preferred before him, neyther for age nor learning, nor godlynesse of lyfe, nor by the testimonie of the whole world. And shortly after in the same treatie sayth Saint Jerome: Bysshop Epiphanius was euer of so great veneration and estimation that Valens the Emperour, who was a greate persecutour, dyd not once touche hym. For heretickes beyng Princes, thought it theyr shame, yf they should persecute such a notable man. And in the tripartite Ecclesiasticall hystorye, the .ix. booke and .xlviii. Chapter, is testified, that Epiphanius being yet aliue did work miracles, and that after his death, Deuyls beyng expelled at his graue or tombe, dyd rore. Thus you see what auctoritie Saint Jerome and that most auncient Hystorie, geue vnto the holy and learned Bysshop Epiphanius, whose iudgement of Images in Churches and Temples, than begynnyng by stealth to crepe in, is worthy to be noted.

All notable Bishoppes were than called popes.

Lib. 9. capit. 48.

Fyrst, he iudged it contrary to Christian religion and the auctoritie of the Scriptures, to haue any Images in Christes Churche. Secondly, he reiected not only carued, grauen, and molten Images, but also paynted Images out of Christes Churche. Thirdly, that he regarded not whether it were the Image of Christe, or of any other Saint, but beyng an Image, woulde

not suffer it in the Church. Fourthly, that he did not only remoue it out of the Church, but with a vehement zele tare it asunder, and exhorted that a corse should be wrapped and buryed in it, iudgyng it meete for nothing but to rotte in the earth, folowyng herein the example of the good kyng Ezechias, who brake the brasen Serpent to peeces, and burned it to ashes, for that Idolatrie was committed to it. Last of al, that *Epiphanius* thinketh it the duetie of vigilaunt Bishoppes, to be carefull that no Images be permitted in the Churche, for that they be occasion of scruple and offence to the people committed to their charge. Nowe wheras neyther Saint Jerome who dyd translate the sayde Epistle, nor the aucthours of that moste auncient hystorye Ecclesiasticall tripartite (who do most hyghly commende *Epiphanius* as is aforesayde) nor no other godlye or learned Byshoppe at that tyme or shortlye after, haue written any thyng agaynste *Epiphanius* iudgement concernyng Images: it is an euident proofe, that in those dayes, whiche were about foure hundreth yeres after our Sauiour Christ, there were no Images publiquely vsed and receiued in the Churche of Chryste, whiche was then muche lesse corrupt, and more pure, then nowe it is.

And where as Images began at that tyme secretely and by stealth to creepe out of priuate mens houses into the Churches, and that fyrst in paynted clothes and walles: such Bishoppes as were godly and vigilaunt, when they espyed them, remoued them awaye, as vnlawefull and con-

contrary to Christian religion, as dyd here Epiphanius, to whose iudgemente you haue not only Saint Jerome the translatour of his Epistle, and the wryter of the Hystory tripartite, but also all the learned and godlye Byshoppes and Clarkes, yea and the whole Churche of that age, and so vpwarde to our Sauiour Christes tyme, by the space of about foure hundreth yeres, consentyng and agreeyng. This is written the more largely of Epiphanius, for that our Image maynteyners nowe a dayes, seyng them selues so prested with this most plaine and earnest act and wrytyng of Epiphanius, a Byshop and doctour of suche antiquitie, holynesse, and aucthoritie, labour by all meanes (but in vayne agaynst the trueth) eyther to proue that this Epistle was neyther of Epiphanius wrytyng, nor Saint Jeromes translation: eyther yf it be, say they, it is of no great force, for this Epiphanius, say they, was a Jewe, and beyng conuerted to the Christian fayth, and made a Byshoppe, reteyned the hatred whiche Jewes haue to Images styll in his mynde, and so dyd and wrote agaynst them as a Jewe, rather then as a Christian. O Jewyshe impudencie and malice of suche deuylers, it woulde be proued, and not sayde onely, that Epiphanius was a Jewe. Furthermore concernyng the reason they make, I woulde admit it gladly. For yf *Epiphanius* iudgement against images is not to be admitted, for that he was borne of a Jewe an enemy to Images, which be gods enemies, conuerted to Christes religion: than lykewise foloweth it, that no

sentence in the olde doctours and fathers soundyng for images, ought to be of any aucthoritie, for that in the primitiue Churche the moste part of learned wryters, as Tertullian, Cipzian, Ambrose, Austen, and infinite others, were of Gentyles (whiche be fauourers and worshippers of Images) conuerted to the Christian fayth, and so let somewhat slippe out of their pennes sounding for images, rather as Gentyles than Christians, as Eusebius in his Historie Ecclesiasticall, and Saint Jerome sayth playnely, that Images came fyrst from the Gentyles to vs Christians. And much more doth it folowe, that the opinion of all the rablement of the popyshe Church, maintaynyng images, ought to be esteemed of small or no aucthoritie, for that it is no maruell that they which haue from theyr chyldhood ben brought vp amongst images and idols, and haue dronke in idolatrye almost with their mothers mylke, holde with images and idolles, and speake and write for them. But in dede it woulde not be so muche marked whether he were of a Jewe or a Gentyle conuerted to Christes religion that writeth, as howe agreably or contrarily to Gods worde he doth write, and so to credite or discredite hym. Nowe what Gods worde sayth of Idols and Images, and the worshyppyng of them, you harde at large in the first part of this Homyly.

Saint Ambrose in his treatie of the death of Theodosius the Emperour, saith, Helene found the crosse and the title on it. She worshipped the kyng, and not the wood surelye (for that is an ethnyshe

ethnyche errour, and the vanitie of the wicked) but she worshypped hym that hanged on the crosse, and whose name was written in the title, and so forth. See both the godly Empresse fact, and Saint Ambrose iudgement at once. They thought it had ben an Heathenyche errour and vanitie of the wicked, to haue worshypped the crosse it selfe, whiche was embrewed with our Sauiour Christes owne precious bloud. And we fall downe before euery crosse peece of tymber, which is but an image of that crosse.

Saint Augustine, the best learned of all auncient doctours, in his. xliiii. Epistle to *Maximus* saith: Knowe thou that none of the dead, nor any thing that is made of God, is worshipped as God of the catholique Christians, of whom ther is a Church also in your towne. Note, that by Saint Augustine, suche as worshipped the dead or creatures, be no catholique Christians.

The same Saint Augustine teacheth in the. 22. booke of the Citie of GOD, the tenth Chapter, that neyther Temples or Churches ought to be buylded or made for Martirs or Saintes, but to God alone. And that there ought no Prestes to be appoynted for Martir or Saint, but to God onlye. The same Saint Augustine in his booke of the maners of the catholique Churche, hath these wordes: I knowe that many be worshyppers of Tombes and Pictures, I know that there be many that banquet most riotously ouer the graues of the dead, & geuyng meate to dead carkases, do bury them selues vpon the buryed, and attribute their gluttony and dronkennes to

religion.

religion. See, he esteemeth worshyppyng of Saintes, Tombes, and Pictures, as good religion as gluttony and dronkennesse, and no better at all. Saint Augustine greatly alloweth *Marcus Varro*, affirmyng that religion is moste pure without Images, and saith hym selfe, Images be of more force to croken an vnhappye soule, then to teach and instruct it. And saith further: Euery chylde, yea euery beast knoweth that it is not God that they see. Wherefore then doth the holy ghost so often monyshe vs of that whiche al men knowe? Wherevnto Saint Augustine hym selfe aunswereth thus: For (saith he) when Images are placed in Temples, and set in honorable sublimitie, and begyn once to be worshypped, foorthwith breedeth the moste vyle affection of errour. This is Saint Augustines iudgement of Images in Churches: that by and by they breede errour and Idolatry. It would be to tedious to rehearse al other places which might be brought out of the auncient doctours against Images and Idolatry. Wherefore we shall holde our selfe contented with these fewe at this present. Nowe as concernyng Hystories Ecclesiasticall, touchyng this matter, that you maye knowe why and when, and by whom, Images were fyrst vsed priuately, and afterwardes not only receiued into the Christians Churches and Temples, but in conclusion worshypped also, and howe the same was gaynesaide, resisted, and forbydden, aswell by godly Bishoppes and learned doctours, as also by sundry Christian Princes: I wyll briefely collect into a compendious

Lib. 4. de Ciuit. dei Capit. 3. In psal. 36. &. 113.

Hystorie,

Hyſtorie, that whiche is at large and in ſundrye places written by diuers auncient wryters and hyſtoriographers concernyng this matter.

As the Iewes hauyng moſte playne and expreſſe commaundement of God, that they ſhould neyther make nor worſhip any Image (as it is at large before declared) dyd notwithſtandyng, by therample of the Gentiles or Heathen people that dwelt about them, fall to the makyng of Images, and worſhyppyng of them, and ſo to the committyng of moſt abominable Idolatrye, for the whiche God by his holy Prophetes doth moſte ſharpely reproue and threaten them, and afterwarde dyd accomplyſhe his ſayde threatenynges by extreme punyſhyng of them (as is alſo aboue ſpecified) Euen ſo ſome of the Chriſtians in olde tyme, which were conuerted from worſhyppyng of Idols and falſe gods, vnto the true lyuyng God, and to our Sauiour Ieſus Chryſte, dyd of a certayne blynde zeale (and as men long accuſtomed to Images) paint or carue Images of our Sauiour Chryſte, his mother Mary, and of the Apoſtles, thynkyng that this was a poynt of gratitude and kindnes towardes thoſe by whom they had receiued the true knowledge of God, and the doctrine of the Goſpell. But theſe pictures or Images came not yet into Churches, nor were not worſhypped of a long tyme after. And leſt you ſhould thinke that I do ſaye this of myne owne head only without aucthoritie, I alleadge for me Euſebius Byſhoppe of Ceſarea, and the moſte auncient aucthour of the Eccleſiaſticall Hyſtorye, who lyued about

about the.330. yere of our Lord in *Constantinus magnus* dayes, and his sonne *Constantius* Emperours, in the seuenth booke of his hystorie Ecclesiasticall, the xiiii. Chapter, and Saint Jerome vppon the.v. Chapter of the prophete Jeremie, who both expressely saye, that the errours of Images (for so Saint Jerome calleth it) hath come in and passed to the Christians from the Gentyles, by an Heathenyshe vse and custome. The cause and meanes *Eusebius* sheweth, saying: It is no marueill yf they which beyng Gentiles before, and did beleue, semed to offer this, as a gyft vnto our Sauiour, for the benefites which they had receiued of him. Yea and we do see nowe that Images of Peter and Paule, and our Sauiour hym selfe be made, and Tables to be paynted, whiche me thynke to haue ben obserued and kepte indifferently by an Heathenishe custome. For the Heathen are wont so to honour them whom they iudged honour worthy, for that some tokens of olde men should be kept. For the remembraunce of posteritie, is a token of their honor that were before, and the loue of those that come after. Thus farre I haue rehearsed *Eusebius* wordes. Where note ye, that both Saint Jerome and he agreeth herein, that these Images came in amongst Christian men by such as were Gentyles and accustomed to Idolles, and being conuerted to the fayth of Christ, reteyned yet some remnauntes of Gentilitie, not throughly purged. For Saint Jerome calleth it an errour manifestlye. And the lyke example we see in the Actes. 15 Actes of thapostles, of the Jewes, who whē they

were

were conuerted to Chriſt, woulde haue brought in theyr circumciſion (wherevnto they were ſo long accuſtomed) with them, into Chriſtes religion. With whom the Apoſtles (namely Saint Paule) hadde much a do for the ſtaying of that matter. But of circumciſion was leſſe maruell, for that it came fyrſt in by Gods ordinaunce and commaundement. A man may moſt iuſtly wonder of Images, ſo directlye agaynſt Gods holye worde and strayght commaundement, how they ſhould enter in. But Images were not yet worſhipped in *Euſebius* tyme, nor publiquely ſet vp in Churches and Temples, and they who priuatlye had them, did erre of a certaine zeale, and not by malice. But afterwardes, they crepte out of priuate houſes into Churches, and ſo bread firſt ſuperſtition, and laſt of all idolatrie amongſte Chriſtians, as hereafter ſhall appeare.

In the tyme of *Theodoſius* and *Martian* Emperours, who raigned about the yere of our Lorde. 460. and. 1100. yeres agoo, when the people of the Citie of *Nola* once a yere did celebrate the byrth day of Saint Felix, in the Temple, and vſed to banquet there ſumptuouſly, *Pontius Paulinus* Byſhop of *Nola*, cauſed the walles of the Temple to be painted with ſtories taken out of the old Teſtament, that the people beholding and conſidering thoſe pictures, myght the better abſteyne frō to much ſurfettyng and riotte. And about the ſame time *Aurelius Prudentius* a very learned and Chriſtian poet declareth, howe he dyd ſee paynted in a Church, the hyſtorye of the paſſion of Saint Caſſian a Scoolemaſter and martir, whom his owne ſcolers

lers at the commaundement of the tiraunt, tormented with the pricking or stabbing in of their poyntelles or brasen pennes into his body, and so by a thousande woundes and mo as saith *Prudentius*) most cruelly slewe hym. And these were the fyrst payntynges in Churches that were notable of antiquitie. And so by this example came in payntyng, and afterwarde Images of timber and stone, and other matter, into the Churches of Christians. Nowe, and ye wyll consider this begynnyng, men are not so redye to worshyp a picture on a wall, or in a wyndowe, as an embossed and gilt Image set with pearle and stone. And a processe of a storye paynted with the gestures and actions of many persons, and commonly the summe of the storye written withall, hath an other vse in it, then one dombe Idoll or Image standyng by it selfe. But from learnyng by paynted stories, it came by lyttle and lyttle to Idolatry. Which when Godly men (aswell Emperours and learned Byshoppes, as others) perceiued, they commaunded that suche pictures, Images or Idolles, shoulde be vsed no more. And I wyll for a declaration thereof, begynne with the decree of the auncient Chrystian Emperours Valens, and Theodosius the seconde, who raigned about foure hundreth yeres after our Sauiour Christes Ascention, who forbad that any Images shoulde be made or paynted priuately. For certayne it is, that there was none in Temples publiquely in theyr tyme. These Emperours dyd write vnto the Capitayne of the army attending on the Emperours

after

after this ſort: Ualens and Theodoſius Emperours, vnto the Capitayne of the armye. Where as we haue a diligent care to maynteyne the religion of God aboue, in all thynges: We wyll graunt to no man to ſet forth, graue, carue, or paynt, the Image of our Sauiour Chryſt in colours, ſtone, or any other matter, but in what place ſoeuer it ſhalbe founde, we commaunde that it be taken away, and that all ſuche as ſhall attempte any thyng contrary to our decrees or commaundement herein, ſhalbe moſte ſharpelye punyſhed. This decree is written in the bokes named *Libri Auguſtales*, the Emperiall bookes, gathered by *Tribunianus, Baſilides, Theophilus, Dioſcorus,* and *Satira*, men of great aucthoritie and learnyng, at the commaundement of the Empersour *Iuſtiniane*, and is alleaged by *Petrus Erinilus*, a notable learned man, in the. ix. booke, and .ix. Chapter of his worke, entituled *de honeſta diſciplina*, that is to saye, of honeſt learnyng. Here you ſee what Chriſtian Princes of moſte auncient tymes decreed agaynſt Images, whiche then began to creepe in amongſt the Chriſtians. For it is certayne that by the ſpace of thre hundreth yeres and more, after the death of our Sauiour Chriſte, and before theſe godly Emperours raigne, there were no Images publiquelye in Churches or Temples. Howe woulde the Idolaters glory, yf they had ſo much antiquitie and auctoritie for them, as is here agaynſt them?

Nowe ſhortlye after theſe dayes, the Gothes, Uandales, Hunnes, and other barbarous and wicked nations, burſt into Italy and all partes

of

of the west countreys of Europe, with huge and mightie armies, spoyled all places, destroyed Cities, and burned Libraries, so that learning and true religion went to wracke, and decayed incredible. And so the Bishops of those latter dayes, beyng of lesse learnyng, and in the myddle of warres, takyng lesse heede also then dyd the Bishops afore, by ignorannce of Gods worde, and negligence of Bishops, and specially barbarous princes, not ryghtly instructed in true religon, bearyng the rule, images came into the Church of Christ in the sayde weste partes, where these barbarous people ruled, not nowe in paynted clothes onlye, but embossed in stone, tymber, metall, and other lyke matter, and were not onlye set vp, but beganne to be worshypped also. And therefore *Serenus* Bishoppe of *Massile* the head towne of *Gallia Narbonensis*, (nowe called the Prouince) a godly and learned man, who was about vi. hundreth yeres after our Sauiour Christe: seyng the people by occasion of Images, fall to most abominable Idolatrye, brake to peeces all the Images of Christ and Saintes which were in that Citie, and was therfore complayned vpon to Gregory, the first of that name Bishop of Rome, who was the fyrste learned Bishop that dyd alowe the open hauyng of images in Churches, that can be knowen by any wrytyng or hystorye of antiquitie. And vpon this Gregory do all Image worshippers at this day ground their defence. But as all thynges that be amisse, haue from a tollerable beginning growen worse and worse, tyll they at the last became vntollerable:

So

So dyd this matter of Images. Fyrst, men vsed pryuately storyes paynted in tables, clothes, and walles. Afterwardes, grosse and embossed Images pryuatly in theyr owne houses. Then afterwardes, pictures fyrst, and after them embossed Images began to crepe into Churches, learned and godly men euer speakyng agaynste them. Then by vse it was openly mainteined that they myght be in Churches: but yet forbydden that they shoulde be worshipped. Of which opinion was Gregory, as by the sayde Gregories Epistle to the forenamed *Serenus* byshop of *Massile*, playnely appeareth. Which Epistle is to be founde in the booke of the Epistles of Gregory or Register, in the tenth part of the fourth Epistle, where he hath these wordes: That thou dyddest forbyd Images to be worshipped, we praise altogether, but that thou dyddest breake them, we blame. For it is one thyng to worshyp the picture, and another thyng by the picture of the storye, to learne what is to be worshipped. For that whiche Scripture is to them that reade, the same doth picture perfourme vnto Idiotes or the vnlearned, beholdyng, and so forth. And after a fewe wordes: therefore it shoulde not haue ben broken, which was set vp, not to be worshipped in Churches, but only to instruct the myndes of the ignorant. And a lyttle after, thus thou shouldest haue sayde: If you wyll haue Images in the Churche for that instruction wherefore they were made in olde time, I do permitte that they may be made, and that you maye haue them. And shewe them, that not the syght of

the storie whiche is opened by the picture: but that worshippyng whiche was inconuentently geuen to the pictures, did mislike you. And if any woulde make Images, not to forbyd them: but auoyde by all meanes to worship any Image. By these sentences taken here and there out of Gregories Epistle to *Serenus* (for it were to long to reherse the whole) ye may vnderstand whervnto the matter was nowe come .vi. hundreth yeres after Christ: that the hauyng of Images or pictures in the Churches, were then maynteyned in the West part of the world (for they were not so frowarde yet in the East Churche) but the worshyppyng of them was vtterlye forbydden. And you maye withall note, that seyng there is no grounde for worshyppyng of Images in Gregories wrytyng, but a playne condempnation therof: that suche as do worshyp Images, do vniustly alleage Gregory for them. And further, yf Images in the Church do not teache men accordyng to Gregories mynde, but rather blynde them: it foloweth, that Images should not be in the Churche by his sentence, who only would they shoulde be placed there, to the ende that they myght teache the ignoraunt. Wherfore yf it be declared that Images haue ben and be worshypped, and also that they teache nothyng but errours and lyes (which shall by Gods grace hereafter be done) I truste that then by Gregories owne determination, all Images and Image worshyppers shalbe ouerthrowen. But in the meane season, Gregories auctoritie was so great in all the weste Churche, that by his in-

incouragement men sette vp Images in all places: but theyr iudgement was not so good to consider why he woulde haue them set vp, but they fell all on heapes to manifest Idolatry, by worshyppyng of them, whiche Bishop *Serenus* (not without iust cause) feared woulde come to passe. Nowe yf *Serenus* his iudgement, thynkyng it mete that Images wherevnto Idolatrye was committed, shoulde be destroyed, hadde taken place, Idolatrye hadde ben ouerthrowen. For to that whiche is not, no man committeth Idolatry. But of Gregories opinion, thynkyng that Images myght be suffred in Churches, so it were taught that they shoulde not be worshipped: what ruine of religion, and what mischiefe ensued afterwarde to all Christendome, experience hath to our great hurt and sorowe proued. Fyrste by the scisme rysyng betwene the East and the West Church about the saide Images. Nexte, by the diuision of the Empire into two partes, by the same occasion of Images, to the greate weakenyng of all Christendome, whereby last of all, hath folowed the vtter ouerthrow of the Christian religion and noble Empire in Grece, and all the East partes of the worlde, and the encrease of Mahomettes false religion, and the cruell dominion and tiranny of the Sarasens and Turkes, who do nowe hange ouer our neckes also that dwell in the West partes of the worlde, redye at all occasions to ouerrunne vs. And all this do we owe vnto our Idolles and Images, and our idolatrye in worshyppyng of them.

But nowe geue you eare a lyttle to the processe of the hystorye, wherein I do muche folowe the hystories of *Paulus Diaconus* and others ioyned with *Eutropius*, an olde wryter. For though some of the aucthours were fauourers of Images: yet do they most plainely and at large prosecute the hystories of those tymes, whom *Baptist platina* also in his historie of Popes, as in the liues of Constantine and Gregory the second, Bysshops of Rome, and other places (where he entreateth of this matter) doth chiefely folowe. After Gregories tyme, Constantine Bishop of Rome assembled a counsell of Bishops in the West Church, and did condemne *Philippicus* then Emperour, and Iohn Bishop of Constantinople, of the heresye of the Monothelites, not without a cause in dede, but very iustly. When he had so done, by the consent of the learned about hym, the sayd Constantine Bishop of Rome, caused the Images of the auncient fathers, which had ben at those .6. counsels which were alowed and receued of al men, to be paynted in the entrye of S. Peters Churche at Rome. When the Grekes had knowledge hereof they began to dispute & reason the matter of Images with the Latins, and helde this opinion, that Images coulde haue no place in Chrystes Church, and the Latins helde the contrary, and toke part with the images: So the East & West Churches, which agreed euyll before, vpon this contention about Images, fell to vtter enmitie, whiche was neuer well reconciled yet. But in the meane season *Philippicus* and *Arthemius* or *Anastasius* Emperours, commaunded Images & Pictures

Eutrop. lib. de rebus. Rom. 23.

Platina in vitis Constantini & Grego. 2.

to

to be pulled downe and raſed out, in euery place of theyr dominion. After them came *Theodoſius* the thirde: He commaunded the defaced Images to be paynted agayne in theyr places. But this *Theodoſius* raigned but one yere. Leo the thirde of that name ſucceaded hym, who was a Sirian borne, a very wyſe, godly, mercifull, and valiaunt Prince. This Leo, by proclamation commaunded, that al Images ſet vp in Churches to be worſhipped, ſhould be plucked downe and defaced, and required ſpecially the Biſhop of Rome that he ſhoulde do the ſame, and hym ſelfe in the meane ſeaſon cauſed all Images that were in the imperiall Citie Conſtantinople, to be gathered on an heape into the myddle of the Citie, and there publiquelye burned them to aſhes, and whyted ouer, and raſed out all pictures paynted vpon the walles of the Temples, and punyſhed ſharplye diuers mainteyners of Images. And when ſome dyd herefore reporte hym to be a tiraunt, he aunſwered, that ſuch of all other were moſt iuſtly punyſhed, whiche neyther worſhipped God aright, nor regarded the Emperial maieſtie and aucthoritie, but maliciouſlye rebelled agaynſt holſome and profitable lawes. When *Gregorius* the thirde of that name, Biſhop of Rome, harde of the Emperours doinges in Grece, concernyng Images, he aſſembled a counſel of Italian Byſhoppes agaynſt hym, and there made decrees for Images, and that more reuerence and honour ſhoulde yet be geuen to them then was before, and ſtyred vp the Italians agaynſt the Emperour, fyrſt at *Rauenna*, and moued them

to rebellion. And as *Auspurgensis*, and *Anthonius* Bishop of Florence testifie in theyr Chronacles, he caused Rome and all Italye at the last to refuse their obedience & the payment of any more tribute to the Emperour, and so by treason and rebellion maynteyned theyr Idolatry. Whiche example, other bishoppes of Rome haue continually folowed and gone through withall moste stoutly.

Treason & rebelliō for the defence of Images

After this Leo, whiche raigned .xxxiiii. yeres, succeaded his sonne Constantine the fyfth, who after his fathers example, kepte Images out of the Temples. And beyng moued with the counsell whiche Gregory had assembled in Italy for Images, agaynst his father: He also assembled a counsell of all the learned men and Bishoppes of Asia and Grece, although some wryters place this counsell in *Leo Isauricus* his fathers latter dayes. In this great assemble, they sat in counsel from the fourth of the Idus of Februarye, to the .vi. of the Idus of August, and made, concernyng the vse of Images, this decree.

A counsell agaynste Images.

It is not lawfull for them that beleue in God through Jesus Chryste, to haue any Images, neyther of the creatour, nor of any creatures, set vp in Temples to be worshypped: but rather that all Images by the lawe of God, and for the aduoydyng of offence, ought to be taken out of Churches. And this decree was executed in all places where any Images were founde in Asia or Grece. And the Emperour sent the determination of this counsell holden at Constantinople, to Paule then Bysshop of Rome, and commaunded

maunded hym to caste all Images out of the Churches. Which he (trustyng in the frendship of Pipine, a mightie prince) refused to do. And both he and his successour *Stephanus* the third (who assembled another counsel in Italy for Images) condempned the Emperour and the counsell of Constantinople of heresie, & made a decree that the holye Images (for so they called them) of Christ, the blessed Virgin, and other Saintes, were in dede worthy honor and worshyppyng. When Constantine was dead, Leo the fourth his sonne raigned after him, who maryed a woman of the Citie of Athens, named *Theodora*, who also was called *Hyrene*, by whom he hadde a sonne named *Constantine* the sixth, and dying whylest his sonne was yet yonge, lefte the regiment of the Empyre and gouernaunce of his yonge sonne to his wyfe *Hyrene*. These thynges were done in the Church about the yere of our Lorde. 760. Note here I praye you in the processe of the storye, that in the Churches of Asia and Grece, there were no Images publiquely by the space of almoste seuen hundreth yeres. And there is no doubt but the primitiue Churche next the Apostles times, was most pure. Note also, that when the contention began about Images, howe of fyre Christian Emperours who were the chiefe magistrates by Gods lawe to be obeyed, onlye one, whiche was *Theodosius*, who raigned but one yere, helde with Images. All the other Emperours and all the learned men and Bysshoppes of the East Churche, & that in assembled counsels, condempned them, besides the two Emperours

Or Eirene.

before mentioned, *Valens* and *Theodosius* the seconde, who were long before these times, who straightlye forbad that any Images shoulde be made. And vniuersally after this tyme, all the Emperours of Grece (only *Theodosius* excepted) destroyed continually al Images. Nowe on the contrary part, note ye, that the Bishoppes of Rome, being no ordinary Magistrates appoynted of God, out of theyr diocesse, but vsurpers of Princes aucthoritie, contrary to Gods worde, were the mainteyners of Images agaynst Gods worde, and stirrers vp of sedition and rebellion, and workers of continuall treason agaynst theyr soueraigne Lordes, contrary to Gods lawe, and the ordinaunces of all humayne lawes, beyng not only enemyes to God, but also rebelles and traytours agaynst theyr Prynces. These be the first bryngers in of Images openly into Churches, these be the mainteyners of them in the Churches, and these be the meanes wherby they haue mainteyned them: To wit, conspiracie, treason, and rebellion, against God & their Princes. Nowe to proceade in the hystorie, most worthye to be knowen. In the nonage of Constantine the sixth, the Empresse Hyrene his mother in whose handes the regiment of the Empire remayned, was gouerned much by the aduice of *Theodore* Bishop, & *Tharasius* Patriarche of Constantinople, who practised & held with the Bishop of Rome, in mainteinyng of Images most earnestlye. By whose counsell & entreatie, the Empresse first most wickedly dygged vp the body of her father in law Constantine the fifth, & cõmaunded

it

ſt to be openly burned, and the aſſhes to be thꝛowen into the ſea. Whiche example (as the conſtant repoꝛt goeth) had lyke to haue bene put in pꝛactiſe with Pꝛinces coꝛſes in our dayes, had the aucthoꝛitie of the holy father continued but a little longer. The cauſe why the Empꝛeſſe Hirene thus vſed her father in lawe, was, foꝛ that he when he was alyue, had deſtroyed Images, and had taken away the ſumptuous oꝛnamentes of Churches, ſaying that Chꝛiſt, whoſe Temples they were, alowed pouertie, and not pearles and pꝛecious ſtones. Afterward the ſaid Hirene, at the perſwaſion of *Adrian* Byſhop of Rome, and Paul the Patriarch of Conſtantinople, and his ſucceſſour *Tharaſius*, aſſembled a counſell of the Biſhops of Aſia and Grece at the Citie *Nicea*, where the Byſhop of Romes legates beyng pꝛeſidentes of the counſell, and oꝛderyng all thinges as they lyſted: the counſell whiche was aſſembled befoꝛe vnder the Emperour Conſtantine the fifth, and had decreed that all Images ſhoulde be deſtroyed, was condempned as an hereticall counſell and aſſemble: And a decree was made, that Images ſhoulde be ſet vp in all the Churches of Grece, and that honour and woꝛſhyp alſo ſhoulde be geuen vnto the ſayde Images. And ſo the Empꝛeſſe ſpaꝛyng no diligence in ſettyng vp of Images, noꝛ coſt in deckyng them in all Churches, made Conſtantinople within a ſhoꝛt tyme altogether lyke Rome it ſelfe. And nowe you may ſee that cummen to paſſe whiche Byſhop *Serenus* feared, and Gregoꝛy the fyꝛſt foꝛbad in vayne: to wyt, that Images ſhoulde in no wyſe

A decree that Images ſhould be woꝛſhyped.

wise be worshipped. For nowe not only the simple and vnwyse (vnto whom Images, as the scriptures teach, be specially a snare) but the Bishops and learned men also, fall to Idolatry by occasion of Images, yea and make decrees and lawes also for the maintenance of the same. So hard is it, and in dede impossible, any long tyme to haue Images publiquely in Churches and Temples without Idolatry: as by the space of lyttle more then one C. yeres betwixt Gregory the first, forbidding most straightly the worshyppyng of Images, and Gregory the thirde, Paule and Leo the thirde, Bishops of Rome, with this counsell commaunding & decreing that images should be worshipped, most euidently appeareth.

Nowe when Constantine the yonge Emperour came to the age of .xx. yeres, he was daylye in lesse and lesse estimation: for suche as were about his mother, perswaded her, that it was Gods determination that she shoulde raigne alone, and not her sonne with her. The ambitious woman beleuyng the same, depriued her sonne of all emperiall dignitie, and compelled al the menne of warre with theyr Captaynes, to sweare to her, that they woulde not suffer her sonne Constantine to raigne duryng her lyfe. With which indignitie the yonge Prince beyng moued, recouered the Regiment of the Empyre vnto hym selfe by force, and being brought vp in true religion in his fathers tyme, seyng the superstition of his mother Yirene, and the Idolatry committed by images, cast downe, brake, and burned al the idols and images that his mother had

had ſet vp. But within a few yeres after, Yirene the Empreſſe, taken agayne into her ſonnes fauour, after ſhe had perſwaded him to put out *Nicephorus* his vncles eyes, and to cut out the tonges of his foure other vncles, and to forſake his wife and by ſuch meanes to bring him in hatred with all his ſubiectes: Nowe further to declare that ſhe was no chaungelyng, but the ſame woman that had before digged vp and burned her father in lawes body, and that ſhe would be as natural a mother, as ſhe had ben kynde daughter, ſeyng the Images whiche ſhe loued ſo well, and hadde with ſo great coſte ſet vp, dayly deſtroyed by her ſonne the Emperour: by the helpe of certayne good companions, depriued her ſonne of the Empire. And fyrſt lyke a kynde and louyng mother, put out both his eyes, and layde him in pryſon, where after long and many torments, ſhe at the laſt moſt cruelly ſlewe him. In this Hiſtory ioyned to *Eutropius* it is written, that the ſunne was darkened by the ſpace of .xvii. dayes moſte ſtraungely and dreadfully, and that al men ſaid, that for the horriblenes of that cruell and vnnaturall fact of Yirene, and the putting out of the Emperours eyes, the Sunne had loſt his lyght. But in dede God would ſignifie by the darknes of the Sunne, into what darkeneſſe and blyndenes of ignoraunce and Idolatrye, all Chriſtendome ſhould fall by the occaſion of images. The bright Sunne of his eternal truth and lyght of his holy word, by the miſtes and blacke cloudes of mens traditions beyng blemiſhed and darkened, as by ſundry moſt terrible earthquakes that

happe-

happened about the same time, God signified, that the quiet state of true religion, shoulde by suche Idolatry be moste horribly tossed and turmoyled. And here may you see what a gracious and vertuous Lady this Hirene was, howe louyng a neace to her husbandes vncles, how kind a mother in lawe to her sonnes wyfe, howe louing a doughter to her father in lawe, howe naturall a mother to her owne sonne, and what a stoute and valiaunt Capitaine the Bishoppes of Rome had of her, for the setting vp and maintenaunce of theyr Idols or Images. Surely they could not haue founde a meeter Patrone for the mayntenaunce of suche a matter then this Hirene: whose ambition and desire of rule was insatiable, whose treason continually studyed and wrought, was most abominable, whose wycked and vnnatural crueltie, passed Medea & Progne, whose detestable paricides haue ministred matter to Poetes to wryte theyr horrible tragidies. And yet certayne historiographers, who do put in wrytyng all these her horrible wickednes, for loue they had to Images whiche she mayntenyned, do prayse her as a godly Empresse, and as sent from God. Suche is the blyndnes of false superstition, yf it once take possession in a mans mynde, that it will both declare the vices of wicked Princes, and also commende them. But not long after, the said Hirene being suspected to the Princes and Lordes of Grece, of treason, in alienating the Empire to Charles king of the Francons, and for practisyng a secrete maryage betwene her selfe and the sayde kynge, and beyng con-

conuicted of the same: was by the sayde Lordes deposed and depriued againe of the Empire, and caryed into exyle into the Iland Lesbos, where she ended her lewde lyfe.

Whyles these tragedies about images were thus in worlyng in Grece, the same question of the vse of Images in Churches, began to be moued in Spayne also. And at Elibery a noble Citie, now called Granate, was a counsell of Spanyshe Bysshoppes, and other learned men assembled, and there, after long deliberation and debating of the matter, it was concluded at length of the whole counsel after this sort in the .xxxvi. article.

Another counsel agaynst Images.

We thynke that pictures ought not to be in Churches, lest that which is honored or worshipped be paynted on walles. And in the .xli. Canon of that counsell it is thus written: We thought good to admonyshe the faythfull, that asmuche as in them lyeth, they suffer no Images to be in theyr houses: but yf they feare any violence of their seruauntes, at the least let them kepe themselues cleane and pure from Images, yf they do not so, let them be accompted as none of the Churche.

Decrees of the Counsel agaynst Images.

Note here I pray you, howe a whole and great countrey in the West and South partes of Europe, nerer to Rome a great deale, then to Grece in situation of place, do agree with the Grekes against Images, and do not onlye forbyd them in Churches, but also in priuate houses, and do excommunicate them that do the contrary. And another counsell of the learned menne of all

Spayne

Yet another counsel agaynst Images.

Spayne also, called *Concilium Toletanum duodecimum*, decreed and determined lykewyse agaynst images and image worshyppyng. But when these decrees of the Spanishe counsell at Elibery came to the knowledge of the bishop of Rome and his adherentes, they feared lest all Germany also would decree against images and forsake them, thought to preuent the matter, and by the consent and helpe of the Prince of Francons (whose power was then moste great in the West partes of the worlde) assembled a counsell of Germans at Frankforde, and there procured the Spanyshe counsell agaynst images afore mentioned, to be condempned by the name of the Felician heresy (for that *Felix* bysshop of *Aquitania* was chiefe of that counsell) and obteyned that the actes of the seconde Nicene counsell, assembled by Yirene (the holye Empresse whom ye harde of before) and the sentence of the bysshoppe of Rome for Images myght be receiued. For much after this sort, do the papistes reporte the Hystorie of the counsell of Frankforde. Notwithstandyng, the boke of *Carolus magnus* his owne wrytyng, as the tytle sheweth, whiche is nowe put in print, and commonly in mens handes, sheweth the iudgement of that Prince, and of the whole counsell of Frankforde also, to be agaynst Images, and against the seconde counsell of Nice, assembled by Yirene for Images, and calleth it an arrogant, folyshe, and vngodly counsell, and declareth the assemble of the counsell of Frankforde to haue ben directly made and gathered agaynst that Nicen counsell, and the errours of the

the same. So that it must nedes folowe, that eyther there were in one Princes tyme two counselles assembled at Frankforde, one contrary to another, which by no Hystory doth appeare, or els, that after theyr custome, the Popes and papistes haue moste shamefullye corrupted that counsell, as theyr maner is to handle, not onlye counselles, but also all hystories and writinges of the olde doctours, falsifying and corruptyng them, for the maintenaunce of their wicked and vngodly purposes, as hath in tymes of late come to lyght, and doth in our dayes more and more continually appeare most euidently. Let the forged gyft of Constantine, and the notable attempt to falsifie the fyrst Nicene counsell for the Popes supremacie, practised by Popes in Saint Augustines tyme, be a witnesse hereof: Whiche practise in dede had than taken effecte, had not the diligence and wysdome of Saint Augustine and other learned and godly bishops in Affrike, by theyr great labour and charges also resisted and stopped the same. Nowe to come towardes an ende of this Hystory, and to shewe you the principall poynt that came to passe by the maintenaunce of Images: Whereas from *Constantinus magnus* tyme vntyll that day, all aucthoritie imperiall and princely dominion of the Empyre of Rome, remayned continually in the ryght and possession of the Emperours, who had theyr continuaunce and seate imperiall, at Constantinople the Citie royall.

The forged gift of Constantine.&c

Nicen counsell lyke to be falsified

Leo the thyrde then Bishop of Rome, seyng the Greke Emperours so bent agaynst his gods

gods of golde and syluer, tymber, and stone, and hauing the king of the Francons or Frenchmen named Charles, whose power was exceadyng great in the West countreys, very appliable to his mynde, for causes hereafter appearyng, vnder the pretence that they of Constantinople were for that matter of images vnder the popes banne and curse, and therefore vnworthy to be Emperours, or to beare rule, and for that the Emperours of Grece beyng farre of, were not redye at a becke to defende the Pope agaynst the Lumbards his enemies, and others with whom he had variaunce. This Leo the thirde I say, attempted a thing exceading strange and vnharde of before, and of incredible boldnes & presumption: For he by his papall aucthoritie doth translate the gouernement of the Empyre, and the crowne and name imperiall from the Grekes, and geueth it vnto Charles the great, kyng of the Francons, not without the consent of the forenamed Yirene Empresse of Grece, who also sought to be ioyned in maryage with the sayde Charles. For the whiche cause the sayd Yirene was by the Lordes of Grece deposed and banyshed, as one that had betrayde the Empyre, as ye before haue harde. And the sayde Princes of Grece, dyd after the depriuation of the sayde Yirene, by common consent, electe and create (as they alwayes had done) an Emperour named *Nicephorus*, whom the Bysshop of Rome, and they of the West, woulde not acknowledge for theyr Emperour, for they had alredye created them another, and so there became two Emperours.

And

And the Empire which was before one, was deuided into two partes, vpon occasion of Idolles and Images, and the worshyppyng of them: Euen as the kingdome of the Israelites was in olde tyme for the lyke cause of Idolatry deuided in kyng Roboam his tyme. And so the Bishop of Rome, hauyng the fauour of Charles the great by this meanes assured to him, was wonderously enhaunsed in power and auctho*r*itie, and dyd in all the West Church (specially in Italy) what he lust, where Images were set vp, garnyshed, and worshypped of all sortes of men. But Images were not so fast set vp, and so much honored in Italy and the West: But *Nicephorus* Emperour of *Constantinople*, and his successours *Scauratius*, the two *Michaels*, *Leo*, *Theophilus*, and other Emperours, theyr successours in the Empire of Grece, continually pulled them downe, brake them, burned them, and destroyed them as faste. And when *Theodorus* Emperour woulde at the counsell of Lions haue agreed with the Byshop of Rome, and haue set vp Images: he was by the nobles of the Empire of Grece depriued, and another chosen in his place. And so rose a ielousy, suspition, grudge, hatred, and enmitie, betwene the Christians and Empires of the East countryes and West, which could neuer be quenched, nor pacified. So that when the Saracens fyrst, and afterwarde the Turkes, inuaded the Christians: the one part of Christendome woulde not helpe the other. By reason whereof, at the last the noble Empire of Grece, and the Citie imperiall

¶ These thynges were done about the 803. yere of our Lorde.

Or *Stauracius*.

Constantinople was loste, and is come into the handes of the Infidels, who nowe haue ouerrunne almoste all Christendome, and possessyng past the middle of Hungary, which is part of the west Empire, do hange ouer all our heades, to the vtter daunger of all Christendome.

Thus we see what a sea of mischiefes the mayntenaunce of Images hath brought with it, what an horrible scisme betwene the Easte & the west Churche, what an hatred betwene one Christian and another, counsels agaynst counsels, Church against Church, Christians against Christians, Princes against Princes, rebellions treasons, vnnaturall and most cruell murders, the daughter dyggyng vp and burnyng her father the Emperour his bodye, the mother for loue of Idolles most abominably murdryng her owne sonne beyng an Emperour, at the last, the tearing in sunder of Christendome and the Empire into two peeces, tyll the Infidelles, Sarasens, and Turkes, common enemies to bothe partes, haue most cruelly vanquyshed, destroyed, and subdued the one part, the whole Empire of Grece, Asia the lesse, Thracia, Macedonia, Epirus, and many other greate and goodly countreys and prouinces, and haue wonne a great peece of the other Empire, and put the whole in dreadfull feare and most horrible daunger. For it is not without a iuste and greate cause to be dread, lest as the Empire of Rome was euen for the lyke cause of Images and the worshyppyng of them torne in peeces and deuided, as was for

Idola-

Idolatry the kyngdome of Israell in olde tyme deuided: so lyke punyshment, as for the lyke offence fell vpon the Jewes, wyll also lyght vpon vs. That is, lest the cruell tiraunt and enemie of our common wealth and religion, the Turke, by Gods iuste vengeaunce in lykewyse partelye murder, and partly leade awaye into captiuitie vs Christians, as dyd the Assirian and Babilonian kynges, murder and leade away the Israelites: And lest the Empire of Rome and Christian religion be so vtterly brought vnder foote as was than the kingdome of Israel and true religion of God, whervnto the matter alredy (as I haue declared) shrewdly inclineth on our parte, the greater part of Christendome within lesse then three hundreth yeres space, beyng brought in captiuitie & most miserable thraldome vnder the Turkes, & the noble Empire of Grece cleane euerted. Whereas if the Christians, deuided by these Image matters, had holden together, no Infidels & miscreantes could thus haue preuayled against Christendome. And all this mischiefe & misery, which we haue hytherto fallen into, do we owe to our mightie gods of gold and syluer, stocke & stone, in whose helpe and defence (where they can not helpe them selues) we haue trusted so long, vntyll our enemies the Infidels haue ouercome & ouerrunne vs almost altogether. A iust reward for those that haue left the myghtie lyuyng God, the Lorde of hostes, & haue stowped and geuen the honor due to him, to dead blockes and stockes, who haue eyes and see not, eares

and heare not, feete and can not go, and so forth, and are cursed of God, and all they that make them, and that put theyr trust in them.

Thus you vnderstande (welbeloued in our Sauiour Christe) by the iudgement of the old learned and godly doctours of the Churche, and by auncient Hystories ecclesiasticall, agreing to the veritie of Gods worde, alleaged out of the olde Testament and the newe, that Images and Image worshippyng, were in the primitiue Churche (which was most pure and vncorrupt) abhorred and detested, as abominable and contrary to true christian religion: And that when Images began to crepe into the Churche, they were not onlye spoken and written agaynst by godlye and learned byshoppes, doctours, and clarkes, but also condempned by whole counselles of Byshoppes and learned men assembled together, yea the sayde Images by many christian Emperours and Byshoppes, were defaced, broken and destroyed, and that aboue. vii. C. and viii. C. yeres ago, and that therefore it is not of late dayes (as some woulde beare you in hande) that Images and image worshippyng haue ben spoken and written against. Finally, you haue harde what mischiefe and miserye hath by the occasion of the sayde images, fallen vpon whole christendome, besides the losse of infinite soules which is most horrible of al. Wherfore let vs beseche God, that we beyng warned by his holye worde, forbyddyng all Idolatry, and by the writynges of olde godly doctours and ecclesiasticall

hystories

hystories written, and preserued by Gods ordinaunce for our admonition and warnyng, maye flee from all Idolatry, and so escape the horrible punyshment and plagues, aswell worldlye as euerlastyng, threatned for the same, which God our heauenly father graunt vs, for our onlye Sauiour and mediatour Jesus Chrystes sake. Amen.

The thirde part of the Homyly agaynst Images and the worshyppyng of them. Conteynyng the confutation of the principall argumentes whiche are vsed to be made for the mainteinaunce of Images. Whiche part maye serue to instructe the Curates them selues, or men of good vnderstandyng.

NOwe ye haue hard howe playnelye, howe vehemently, and that in manye places, the worde of God speaketh against not only idolatrie and worshyppyng of Images, but also agaynst idols & images them selues: (I meane always thus herein, in that we be stirred and prouoked by them to worship them, and not as though they were simply forbidden by the newe Testament, without such occasion and daunger:) And ye haue hard lykewyse out of hystories Ecclesiasticall, the begyn-

nyng, proceadyng and succesſe of Idolatrye by Images, & the great contention in the Churche of Chriſt about them, to the great trouble and decaye of Chriſtendome: And withall ye haue harde the ſentences of olde auncient fathers and godly learned Doctours and Biſhoppes againſt Images and Idolatry, taken out of theyr owne wrytynges. It remayneth, that ſuche reaſons as be made for the mayntenaunce of Images, and exceſſiue payntyng, gyldyng, and deckyng, aſwell of them, as of the Temples or Churches, alſo be aunſwered and confuted, partly by application of ſome places before alleaged, to their reaſons, and partly by otherwyſe aunſweryng the ſame. Which part, hath the laſt place in this treatiſe, for that it can not well be vnderſtanded of the meaner ſorte, nor the argumentes of Image mainteiners, can without prolixitie to much tedious, be aunſwered without the knowledge of the treatiſe goyng before. And although diuers thynges before mentioned, be here reherſed agayne: yet this repetition is not ſuperfluous, but in a maner neceſſary, for that the ſimple ſort cannot els vnderſtand how the foreſaide places are to be applyed to the argumentes of ſuch as do mainteine Images, wherwith otherwyſe they myght be abuſed.

Fyrſt, it is alleaged by them that mayntayne Images, that all lawes, prohibitions, and curſes, noted by vs out of the holy Scripture, and ſentences of the Doctours alſo by vs alleaged againſte Images and the worſhyppyng of them, appertayne

appertayne to the Idols of the Gentiles or Pagans, as the Idoll of Iupiter, Mars, Marcurie, &c. and not to our images of God, of Christ, and his Saintes. But it shalbe declared, both by Gods word & the sentences of the auncient doctours, and iudgement of the primitiue Church, that all Images, aswell ours, as the Idols of the Gentyles, be forbidden & vnlawfull, namely in Churches and Temples. And first this is to be replied out of Gods worde, that the Images of God the father, the sonne, and the holy ghost, eyther seuerally, or the images of the Trinitie, which we had in euery Church, be by the Scriptures expressye and directlye forbydden and condempned, as appeareth by these places: The Lorde spake vnto you out of the myddle of fyre, you harde the voyce or sounde of his wordes, but you dyd see no fourme or shape at all, lest peraduenture you beyng deceiued, shoulde make to your selfe any grauen Image or lykenes, and so forth, as is at large rehearsed in the fyrst part of this treatie agaynst Images. And therefore in the olde lawe, the myddle of the propitiatorie which represented Gods seate, was emptie, lesse any should take occasion to make any similitude or lykenesse of hym. Esaye, after he hath sette forth the incomprehensible maiestie of God, he asketh: to whom then wyll ye make God lyke? or what similitude wyll ye sette vp vnto hym? Shall the Caruer make hym a caruen Image? and shal the Goldsmith couer him with gold, or cast him into a fourme of siluer plates? And for

Deut. 4.

Esai. 40.

the poore man, shall the Image maker frame an Image of tymber, that he may haue somewhat to set vp also? And after this he cryeth out: O wretches, harde ye neuer of this? Hath it not ben preached to you sith the begynnyng? howe by the creation of the worlde, and the greatnesse of the worke, they myght vnderstande the maiestie of God, the maker and creatour of all, to be greater, then that it coulde be expressed or sette forth in any Image or bodyly similitude.

Thus farre the Prophete Esaye, who from the xliiii. Chapter to the .xlix. intreateth in a ma-
Actes. 17 ner of no other thyng. And Saint Paule in the Actes of the Apostles euidentlye teacheth the same, that no similitude can be made vnto God in golde, syluer, stone, or any other matter. By these and many other places of Scripture it is euident, that no Image eyther ought or can be made vnto God. For howe can God a most pure spirite, whom man neuer sawe, be expressed by a grosse, bodyly, and visible similitude? Howe can the infinite maiestie and greatnesse of God, incomprehensible to mans mynde, much more not able to be compassed with the sense, be expressed in a finite and lyttle Image? Howe can a dead and dombe Image, expresse the lyuyng God? What can an Image, whiche when it is fallen, can not ryse vp agayne, whiche can neyther helpe his friendes, nor hurt his enemies, expresse of the most puissaunt and myghtie God, who alone is able to rewarde his friendes, and to destroye his enemies euerlastynglye? A man myght

myght iuſtly cry with the Prophet Habacucke: Habac.2.
ſhall ſuch Images inſtruct or teache any thyng
ryght of God, or ſhall they become doctours?
wherfore men that haue made an image of God
wherby to honor hym, haue thereby dishonored
him moſt hyghly, diminiſhed his maieſtie, blemi-
ſhed his glory, and falſified his trueth. And ther-
fore S. Paule ſaith, that ſuche as haue framed Rom.1.
any ſimilitude or Image of God, lyke a mortall
man, or any other lykenes in tymber, ſtone, or
other matter, haue chaunged his trueth into a
lie. For both they thought it to be no longer that
whiche it was, a ſtocke or a ſtone, and toke it to
be that whiche it was not, as God, or an Image
of God. Wherfore an Image of God, is not one-
ly a lye, but a double lye alſo. But the deuyll is John.8.
a lyer, and the father of lyes, wherfore the lying
Images which be made of God, to his great diſ-
honour, and horrible daunger of his people,
came from the deuyll.

Wherefore they be conuicte of folyſhenes and
wickednes, in makyng of Images of God, or the
Trinitie: For that no Image of God ought or
can be made, as by the ſcriptures and good rea-
ſon euidently appeareth: yea, and once to deſire
an Image of God, commeth of infidelitie, thin-
king not God to be preſent, except they myght ſe
ſome ſigne or image of him, as appeareth by the
Hebrues in the wyldernelle, wyllyng Aaron to
make them gods whom they myght ſe go before
them. Where they obiect, that ſeyng in Eſaias
and Daniell be certayne deſcriptions of God, as

ſitting

ſitting on a hygh ſeate. &c. why may not a paynter likewiſe ſet hym forth in colours to be ſene, as it were a iudge ſitting in a throne, aſwell as he is deſcribed in wrytyng of the Prophetes, ſeyng that Scripture or wrytyng, and picture, differ but a lyttle? Fyrſte, it is to be aunſwered, that thinges forbidden by Gods worde, as paintyng of Images of God, and thynges permitted of God, as ſuch deſcriptions vſed of the Prophetes, be not all one, neither ought nor can mans reaſon (although it ſhewe neuer ſo goodly) preuayle any thyng agaynſt Gods expreſſe worde, and playne ſtatute law, as I may well terme it. Furthermore, the ſcripture, although it haue certayne deſcriptions of god, yet yf you reade on forth, it expoundeth it ſelfe, declaryng that god is a pure ſpirite, infinite, who replenyſheth heauen and earth, whiche the picture doth not, nor expoundeth not it ſelfe: but rather when it hath ſet god forth in a bodyly ſimilitude, leaueth a man there, and wyll eaſely bryng one into the hereſie of the *Anthropomorphites*, thynkyng god to haue handes and feete, and to ſit as a man doth: whiche they that do (ſayeth Saint Auguſtine in his booke *de fide et ſimbolo. Cap. 7.*) fall into that ſacrilege whiche the Apoſtle deteſteth in thoſe who haue chaunged the glory of the incorruptible GOD, into the ſimilitude of a corruptible man. For it is wickednes for a Chriſtian to erect ſuche an Image to god in a Temple, and muche more wickednes to erecte ſuch a one in his hart by beleuyng of it. But to this they

replie,

replie, that this reason notwithstanding, Images of Christ may be made, for that he toke vpon him flesshe, and became man. It were well that they would fyrst graunt, that they haue hytherto done most wickedly in makyng and mayntenyng of Images of God, and of the Trinitie in euery place, whereof they are by force of gods worde and good reason conuicted: and then to descende to the tryall for other Images. Nowe concernyng theyr obiection, that an Image of Christ may be made, the aunswere is easye. For in Gods worde and religion, it is not onely inquired whether a thyng may be done or no: but also whether it be lawfull and agreable to gods worde to be done, or no. For all wickednes may be and is dayly done, whiche yet ought not to be done. And the wordes of the reasons aboue alleaged out of the Scriptures, are, that Images neyther ought nor can be made vnto GOD. Wherefore to replie that Images of Christ may be made, excepte withall it be proued that it is lawefull for them to be made, is, rather then to holde ones peace, to say somewhat, but nothyng to the purpose. And yet it appeareth, that no Image can be made of Christ, but a lying Image, as the scripture peculierly calleth Images lyes. Rom. 1.
For Christ is God and man. Seing therfore that of the Godhead, whiche is the moste excellent part, no Image can be made, it is falsely called the Image of Christ. Wherfore images of Christ be not onely defectes, but also lyes. Whiche reason serueth also for the Images of Saintes,

whose

whose soules, the moze excellent partes of them, can by no Images be repzesented and expzessed. Wherfoze, they be no images of Saintes, whose soules raigne in ioy with God, but of the bodyes of Saintes, whiche as yet lye putrified in the graues. Furthermoze, no true Image can be made of Chzistes body, foz it is vnknowen now, of what fourme and countenaunce he was. And there be in Grece and at Rome, and in other places, diuers Images of Chzist, and none of them lyke to another, and yet euery of them affirmeth that theyzs is the true and lyuely Image of Chzist, whiche can not possible be. Wherefoze assone as an image of Chzist is made, by and by is a lye made of hym, whiche by Gods wozde is fozbydden. Which also is true of the Images of any Saintes of antiquitie, foz that it is vnknowen of what fourme and countenaunce they were. Wherefoze, seyng that religion ought to be grounded vpon trueth, Images whiche can not be without lyes, ought not to be made, oz put to anye vse of religion, oz to be placed in Churches and Temples, places peculierly appoynted to true religion and seruice of GOD. And thus muche, that no true Image of God, our Sauiour Chzyste, oz his Saintes can bee made: wherwithall is also confuted that theyr allegation, that Images be the laye mennes bookes. Foz it is euident of that which is afoze rehearsed, that they teache no thinges of God, of our Sauiour Chzist, and of his Saintes, but lyes and errours. Wherefoze, eyther they be

no

no bookes, or yf they be, they be false and lying bookes, the teachers of all errour.

And nowe yf it should be admitted and graunted, that an Image of Chryste coulde truely be made, yet is it vnlawful that it should be made, yea or that the Image of any Saint should be made, specially to be set vp in Temples to the great and vnauoydable daunger of Idolatrye, as hereafter shalbe proued. And fyrste concernyng the Image of Chryst, that though it might be had truely, yet it were vnlawefull to haue it in Churches publiquely, is a notable place in Ireneus, who reproued the heretickes called *Gnostici*, *Li.1.ca.24* for that they caryed about the Image of Chryst, made truely after his owne proportion in Pilates tyme (as they sayde) and therefore more to be estemed, then those lying Images of hym whiche we nowe haue. The whiche *Gnostici* also vsed to set garlandes vpon the head of the sayde Image, to shewe their affection to it. But to go to Gods worde. Be not I pray you the wordes of the Scripture playne? Beware lest thou beyng deceaued, make to thy selfe (to say, to any vse of religion) any grauen Image, or any similitude of anything. &c. And cursed be the man that maketh a grauen or molten Image, abomination before the Lord. &c. Be not our images such? Be not our Images of Chryst and his Saintes, eyther carued, or molten and cast, or similitudes of men and women? It is happy that we haue not folowed the Gentyles in making of images of beastes, fyshes, and vermins also. Notwithstandyng

Leui.26.
Deut.5.
Sculptile.
Fusile.
Similitudo.
Deut.27

standyng, the Image of an Horse, as also the Image of the Asse that Christ rode on, haue in diuers places ben brought into the Churche and Temple of God. And is not that which is written in the beginnyng of the Lordes moste holye lawe, and dayly read vnto you, moste euident also? Thou shalt not make any lykenesse of anye thyng in heauen aboue, in earth beneath, or in the water vnder the earth, &c. Coulde any more be forbydden and sayde then this? eyther of the kyndes of Images, whiche be eyther carued, molten, or otherwyse similitudes? or of thynges wherof Images are forbydden to be made? are not al thinges eyther in heauen, earth, or water vnder the earth? And be not our Images of Christ and his Saintes, lykenesses of thinges in heauen, earth, or in the water? If they continue in their former aunswere, that these prohibitions concerne the Idols of the Gentyles, and not our Images: Fyrste, that aunswere is alredy confuted, concerning the images of God, and the Trinitie at large, and concernyng the Images of Christ also by *Ireneus*. And that the lawe of God is lykewyse to be vnderstanded agaynst all our Images, aswell of Christ, as his Saincte, in Temples and Churches, apeareth further by the iudgment of the old doctours, and the primitiue Church. *Epiphanius* rentyng a paynted cloth, wherein was the picture of Christ, or of some Saint, affirming it to be agaynst our religion, that any such Image should be had in the Temple or Church (as is afore at large declared) iud-

Exod. 20

ged,

ged, that not only Idols of the Gentyles, but that al Images of Chriſt and his Saintes alſo, were forbydden by Gods word and our religion. *Lactantius* affirming it to be certayne, that no true religion can be where an Image or picture is, (as is before declared) iudged, that aſwell all Images and pictures, as the Idols of the Gentyles, were forbydden, els woulde he not ſo generally haue ſpoken and pronounced of them. And S. Auguſtine (as is before alleaged) greatlye alloweth *M. Varro*, affirmyng that religion is moſte pure without Images: and ſayeth hym ſelfe, Images be of more force to croke an vnhappy ſoule, then to teache and inſtruct it. And he ſayth further: euery chylde, yea euery beaſte knoweth, that it is not God that they ſee. Wherfore then doth the holy ghoſte ſo oft monyſhe vs of that whiche all men knowe? Wherevnto S. Auguſtine aunſwereth thus. For (ſaith he) when Images are placed in Temples, and ſet in honorable ſublimitie, and begyn once to be worſhipped, forthwith breedeth the moſt vile affection of errour. This is S. Auguſtines iudgement of Images in churches, that by and by they brede errour and Idolatry. The Chriſtian Emperours, the learned Biſhops, al the learned men of Aſia, Grece, and Spayne, aſſembled in counſelles at Conſtantinople and in Spayne. vii. and. viii. C. yeres ago and more, condempnyng & deſtroying all Images, aſwell of Chryſt, as of the Saintes, ſet vp by the Chriſtians (as is before at large declared) teſtifie, that they vnderſtode Gods worde

Lib. 4. ca. 3. de ciuit. dei

in pſal. 34. & 113.

ſo,

so, that it forbad our Images, aswell as the Idols of the Gentiles. And as it is written, Sap. 14. that Images were not from the beginning, neither shal they continue to the ende: so were they not in the beginning in the primitiue Churche, God graunt they may in the ende be destroyed. For all Christians in the primitiue Churche, as *Origen* agaynst *Celsus*, *Ciprian* also and *Arnobius* do testifie, were sore charged and complayned on, that they had no aulters nor Images. Wherefore dyd they not I pray you, conforme them selues to the Gentyles in making of images, but for lacke of them susteined their heauy displeasure, if they had taken it to be lawfull by gods word to haue Images? It is euident therfore that they toke al Images to be vnlawfull in the Church or Temple of God, and therefore had none, though the Gentyles therfore were most hyghly displeased, folowyng this rule: We must obey God rather then men. And *Zephirius* in his notes vpon the Apologie of *Tertullian*, gathereth, that all his behement perswasion should be but colde, except we knowe this once for all, that christian men in his time did most hate Images with theyr ornamentes. And *Ireneus* (as is aboue declared) reproueth the heretikes called *Gnostici*, for that they caryed about the image of Christ. And therfore the primitiue Church, which is specially to be followed as most incorrupt and pure, had publiquely in Churches neyther Idols of the Gentyles, nor any other images, as thinges directly forbydden by gods worde. And thus it is declared by gods

Sap. 14.

Origen. contra Celsum lib. 4. et. 8 Ciprianus contra Demetrium.

Actes. 5.

worde,

worde, the sentenses of the Doctours, and the iudgment of the primitiue Churche which was moste pure and sincere, that all Images, aswell ours, as the Idols of the Gentyles, be by Gods worde forbidden, and therefore vnlawfull, specially in Temples and Churches.

Nowe yf they (as theyr custome is) flee to this aunswere, that Gods worde forbyddeth not absolutely all Images to be made, but that they shoulde not be made to be worshipped: and that therefore we maye haue Images, so we worship them not, for that they be thynges indifferent, whiche may be abused, or well vsed. Whiche semeth also to be the iudgement of Damascene and Gregory the fyrst, as is before declared. And this is one of theyr chiefe allegations for the maintenaunce of Images, whiche hath ben alleaged sith Gregorie the first his time.

Damasc. lib iiii de fide orth. ca. 27

Gregor. in Episto. ad Serenum Massil.

Well, then we be come to theyr seconde allegation, whiche in parte we woulde not sticke to graunt them. For we are not so superstitious or scrupulous, that we do abhorre eyther flowers wrought in Carpettes, hangynges, and other arras, eyther the Images of Princes printed or stamped in theyr coynes, whiche when Chryste dyd see in a Romayne coyne, we reade not that he reprehended it, neyther do we condempne the artes of payntyng and ymage makyng, as wycked of them selues. But we woulde admit and graunt them, that Images vsed for no religion, or superstition rather, we meane Images of none worshipped, nor in daunger to be worship-

ped of any, may be suffred: But Images placed publiquelye in Temples, can not possible bee without daunger of worshipping and Idolatry, wherefore they are not publiquely to be had or suffred in Temples and Churches. The Jewes to whom this law was fyrst geuen, (and yet being a morall commaundement, and not ceremoniall, as all doctours interprete it, byndeth vs alwell as them:) the Jewes I say, who should haue the true sense and meanyng of Gods lawe so peculierly geuen vnto them, neyther had in the beginning any Images publiquely in their Temple (as *Origenes* and *Iosephus* at large declareth) neither after the restitution of the Temple, wold by any meanes consent to Herode, Pylate, or *Petronius*, that ymages should be placed only in the Temple at Jerusalem, although no worshyppyng of Images was required at theyr handes: but rather offred them selues to the death, then to assent that Images shoulde once be placed in the Temple of God, neyther woulde they suffer any Image maker among them. And Origene addeth this cause, lest theyr myndes shoulde be plucked from god, to the contemplation of earthlye thinges. And they are much commended for this earnest zeale, in mayntenyng of Gods honor and true religion. And trueth it is, that the Jewes and Turkes, who abhorre Images and Idols, as directly forbidden by Gods worde, wyl neuer come to the trueth of our religion, whiles these stumblyng blockes of Images remayne amongst vs, and lye in theyr way. Yf they obiect

Orige. cont. Celsū. lib. 4
Iosepb. antiq. lib. 17. ca. 8. lib. 18 capitulo. 5. lib. 18. ca. 15

yet

yet the brasen Serpent which Moses did set vp, or the Images of the Cherubins, or any other Images which the Iewes had in their Temple, the aunswere is easie. We must in religion obey Gods generall lawe, whiche byndeth all men, & not folow examples of perticuler dispensation, which be no warrauntes for vs: els we may by the same reason resume circumcision and sacrifising of beastes, and other rites permitted to the Iewes. Neither can those Images of Cherubin set in secret, where no man myght come nor beholde, be any example for our publique settyng vp of Images in Churches and Temples. But to let the Iewes go. Where they say that Images so thei be not worshipped, as thinges indifferent may be tollerated in Temples & Churches: We inferre & say for the aduersatiue, that all our Images of God, our Sauiour Chryste, and his Saintes, publiquely set vp in Churches & Temples, places peculierly apointed to the true worshipping of God, be not thynges indifferent nor tollerable: but against Gods lawe & commaundement, takyng their owne interpretation & exposition of it. Fyrst, for that all Images so set vp publiquely, haue ben worshipped of the vnlearned & simple sort, shortly after they haue ben publiquely so set vp, & in conclusion of the wise and learned also. Secondly, for that they are worshipped in sundry places nowe in our time also. And thirdly, for that it is impossible that images of god, Christ, or his saintes, can be suffred (specially in Temples & Churches) any while or space,

without worshyppyng of them: and that Idolatry which is most abominable before God, can not possible be escaped and auoyded, without the abolyshyng and destruction of Images and pictures in Temples and Churches, for that Idolatry is to Images, speciallye in Temples and Churches, an inseperable accident (as thei terme it) so that Images in Churches and Idolatrye, go alwayes bothe together, and that therefore the one can not be auoyded, excepte the other (specially in all publique places) be destroyed. Wherfore, to make Images, and publiquely to set them vp in Temples and Churches, places appoynted peculierly to the seruice of God, is, to make Images to the vse of religion, and not onlye araynste this precepte | Thou shalt make no maner of Image | but agaynst this also | Thou shalt not bow down to them nor worship them. | For they beyng so set vp, haue ben, be, and euer wyll be worshipped. And the full prose of that which in the beginning of the fyrst part of this treatie was touched, is here to be made and perfourmed: To wit, that our Images, and Idols of the Gentyles be all one, aswell in the thinges them selues, as also in that our Images haue ben before, be nowe, and euer wyll be worshypped, in lyke fourme and maner, as the Idols of the Gentyles were worshipped, so long as they be suffred in Churches and Temples. Whervppon it foloweth, that our Images in Churches haue ben, be, and euer wyll be none other but abominable Idols, and be therfore no thynges

indiffe-

indifferent. And euery of these partes shalbe proued in order, as hereafter foloweth.

And fyrst, that our Images and the Idols of the Gentiles be al one concerning them selues, is most euident, the matter of them beyng gold, syluer, or other mettall, stone, wood, claye, or plaster, as were the Idols of the Gentiles, and so beyng eyther molten or caste, eyther carued, grauen, hewed, or otherwyse fourmed and fassioned, after the similitude and lykenesse of man or woman, be dead and dombe workes of mans handes, hauing mouth and speake not, eyes and see not, handes and feele not, feete and go not, and so al well in fourme as matter, be altogether lyke the Idols of the Gentyles. Insomuch, that all the tytles which be geuen to the Idols in the Scriptures, may be verified of our Images. Wherfore, no doubt but the like curses whyche are mentioned in the Scriptures, wyl lyght vpon the makers & worshippers of them both. Secondlye, that they haue ben & be worshipped in our tyme, in lyke fourme and maner as were the Idols of the Gentyles, is now to be proued. And for that Idolatrye standeth chiefely in the mynde, it shall in this part fyrst be proued, that our Image maynteyners haue had, and haue the same opinions and iudgement of Saintes, whose images they haue made and worshipped, as the Gentyles Idolaters had of theyr goddes. And afterward shalbe declared, that our Image maynteyners and worshyppers, haue vsed, and vse the same outwarde rites and maner of ho-

Simulachra gentium Argentum & aurum.

Fusile.

Sculptile.

Similitudo.

Simulachrũ opera manuum hominum.

worshyppyng and worshyppyng theyr Images, as the Gentiles dyd vse before theyr Idolles, and that therfore they commit Idolatry, aswell inwardly and outwardely, as dyd the wicked Gentyles Idolaters.

And concernyng the first part of the Idolatrious opinions of our Image mainteyners. What I pray you, be such Saintes with vs, to whom we attribute the defence of certayne countreys, spoylyng God of his due honour herein, but *Dii tutelares* of the gentiles idolaters? Suche as were *Belus* to the Babilonians and Assirians, *Osiris* and *Isis* to the Egiptians, *Vulcane* to the Lennians, and such other. What be such Saintes to whom the sauegarde of certayne Cities are appoynted, but *Dii presides* with the gentyles idolaters? Suche as were at Delphos *Apollo*, at Athens *Minerua*, at Charthage *Iuno*, at Rome *Quirinus*. &c. What be suche Saintes, to whom contrary to the vse of the primitiue Churche, Temples and Churches be buylded, and aulters erected, but *Dii patroni* of the gentyles idolaters? Suche as were in the Capitol *Iupiter*, in Paphus temple *Venus*, in Ephesus temple *Diana*, and suche lyke. Alas, we seme in thus thynkyng and doyng, to haue learned our religion not out of Gods worde, but out of the Pagan poetes, who say, *Excesserе omnes adytis, arisq; relictis, Dii quibus imperium hoc steterat. &c.* That is to saye: All the gods by whose defence this Empire stode are gone out of the Temples, and haue forsaken theyr Aulters. And where one saint hath Images in diuers places, the same saint hath diuers names

Dii tutelares.

Dii presid.

Dii patroni

names thereof, moste lyke to the Gentyles. When you heare of our Lady of Walsyngham, our Lady of Ipswich, our Lady of Wylsdon, and suche other: what is it but an imitation of the Gentyles Idolaters? *Diana Agrotera, Diana Coriphea, Diana Ephesia, &c. Venus Cipria, Venus Paphia, Venus Gnidia,* whereby is euidentlye meant, that the Saint for the Image sake, shoulde in those places, yea in the Images themselues, haue a dwellyng, whiche is the grounde of theyr Idolatrye. For where no Images be, they haue no suche meanes. *Terentius Varro* sheweth, that there were three hundreth Jupiters in his time, there were no fewer *Veneres* and *Dianæ*, we hadde no fewer Christophers, Ladyes, and Mary Magdalens, and other Saintes. *OEnomaus* and *Hisiodus* shewe, that in theyr tyme there were thirtie thousande goddes. I thinke we hadde no fewer Saintes, to whom we gaue the honour due to God. And they haue not only spoyled the true lyuyng God of his due honor, in Temples, Cities, Countreys and Landes, by such deuises and inuentions, as the Gentyles Idolaters haue done before them: but the Sea and waters haue as well speciall Saintes with them, as they had gods with the Gentiles, *Neptune, Triton, Nereus, Castor & Pollux, Venus*, and such other. In whose places be come Saint Christopher, Saint Clement, and dyuers other, and specially our Lady, to whom shypmen syng *Aue maris stella*. Neyther hath the fyre scaped their Idolatrious inuentions. For in

steade of *Vulcane* and *Vesta*, the Gentyles gods of the fyre, our men haue placed Saint Agatha, and make letters on her day for to quench fyre with. Euery artificer and profession hath his speciall Saint, as a peculier God. As for example, scollers haue Saint Nicholas and Saint Gregory, Paynters Saint Luke, neyther lacke souldiers theyr Mars, nor louers theyr Venus amongest Christians. All diseases haue theyr speciall Saintes, as goddes the curers of them. The pockes Saint Roche, the fallyng euyll Saint Cornelis, the toth ache Saint Appoline. &c. neither do beastes and cattell lacke their goddes with vs, for Saint Loy is the Horseleach, and Saint Anthony the swineheard. &c. Where is Gods prouidence and due honour in the meane season? who saith: The heauens be myne, and the earth is myne, the whole world and all that in it is, I do geue victory, and I put to flyght, of me be al counsels and helpe. &c. Except I kepe the Citie, in vayne doth he watch that kepeth it. Thou Lorde shalte saue both men and beastes. But we haue lefte hym, neyther heauen, nor earth, nor water, nor Countrey, nor Citie, peace ne warre, to rule and gouerne, neyther men, nor beastes, nor theyr diseases to cure, that a godly man myght iustlye for zelous indignation crye out, O heauen, O earth, and seas, what madnesse and wickednesse agaynst God are men fallen into? What dishonor do the creatures to their creatour and maker? And if we remember God sometyme, yet because we doubt of his habi-

litie

litie or wyll to helpe, we ioyne to hym another helper, as he were a rowne adiectiue, vsyng these sayinges: suche as learne, God and Saint Nicolas be my spede: suche as neese, God helpe and Saint John: to the Horse, God and Saint Loy saue thee. Thus are we become like Horses and Moyles, whiche haue no vnderstandyng. For is there not one God onely, who by his power and wysdome made all thinges, and by his prouidence gouerneth the same: and by his goodnes mayntayneth and saueth them: Be not all thinges of hym, by hym, and throughy hym: why doest thou turne from the creatour to the creatures: This is the maner of the Gentyles Idolaters: but thou art a Christian, and therefore by Christe alone haste accesse to God the father, and helpe of him onely. These thinges are not wrytten to any reproche of the Sainctes them selues, who were the true seruauntes of God, and dyd geue all honour to him, takyng none vnto them selues, and are blessed soules with God: but agaynst our folyshnes and wyckednes, makyng of the true seruauntes of God, false goddes, by attributyng to them the power and honour which is Gods, and due to him onely. And for that we haue suche opinions of the power and ready helpe of Sainctes, all our Legendes, Himnes, Sequences, and Masses, did contayne storyes, laudes, and prayses of them, and prayers to them: yea, and Sermons also altogether of them, and to theyr prayses, Goddes worde beyng cleane layde aslyde. And this we do

altoge-

altogether agreable to the Sainctes, as dyd the Gentyles Idolaters to theyr false goddes. For these opinions whiche men haue had of mortall persons, were they neuer so holy, the olde moste godlye and learned Christians, haue wrytten against the fayned goddes of the Gentyles, and Christian Prynces haue destroyed there Images, who yf they were nowe lyuyng, woulde doubtlesse lyke wyse both wryte against our false opinions of Sainctes, and also destroy theyr Images. For it is euident, that our Image mayntenyers, haue the same opinion of Sainctes, whiche the Gentyles had of theyr false goddes, and thereby are moued to make them Images as the Gentyles dyd. Yf aunswere bee made, that they make Sainctes but intercessours to god, and meanes for such thinges as they would obtayne of God: that is euen after the Gentyles Idolatrious vsage, to make them of Sainctes, goddes, called *Dii Medioximi*, to be meane intercessours and helpers to God, as though he dyd not heare, or shoulde be wery yf he dyd all alone. So dyd the Gentiles teache, that there was one chiefe power worckyng by other, as meanes, and so they made all Gods subiecte to fate or destenye: as *Lucian* in his Dialogues faygneth, that *Neptune* made suite to Marcurye, that he myght speake with Iupiter. And therefore in this also, it is most euident, that our Image mainteyners be all one in opinion with the Gentyles Idolaters.

Medioximi Dii.

Nowe remayneth the thyrde part, that theyr

rites

rites and ceremonies in honoring and worshipping of the Images or Saintes, be all one with the rites whiche the Gentyles Idolaters vsed in honouring theyr Idoles. Fyrst, what meaneth it, that Christians after the example of the Gentyles Idolaters, go on Pylgrymage to visite images, where they haue the lyke at home, but that they haue a more opinion of holynes and vertue in some images, then other some, lyke as the Gentyles Idolaters had? whiche is the redyest way to bryng them to Idolatry by worshyppyng of them, and directlye agaynst Gods worde, who sayeth: seeke me and ye shall lyue, and do not seeke *Bethell*, neyther enter not into *Gilgall*, neyther go to *Bersaba*. And agaynste suche as hadde any superstition in the holynes of the place, as though they shoulde be harde for the place sake, saying: Our fathers worshypped in this mountayne, and ye saye, that at Hierusalem is the place where men shoulde worshyppe, our Sauiour Chryst pronounceth: Beleue me the houre commeth when ye shall worshyp the father neither in this mountayne, nor at Hierusalem, but true worshyppers shall worshyp the father in spirite and trueth. But it is to well knowen, that by suche Pylgrimage goyng, Lady Venus and her sonne Cupide, were rather worshypped wantonly in the flesshe, then GOD the father and our Sauiour Chryst his sonne, truely worshypped in the spirite.

Amos. 5.

John. 4.

And it was verye agreable (as Saint Paule teacheth) that they whiche fell to Idolatrye,

Rom. 1.

which

whiche is spirituall fornication, should also fall into carnall fornication and all vncleanlynes, by the iust iudgmentes of God, deliuering them ouer to abominable concupiscences.

What meaneth it that Christen men, after the vse of the Gentyles Idolaters, cappe and kneele before Images? which yf they had any sense and gratitude, woulde kneele before men, Carpenters, Masons, Plasterers, Founders, and Goldesmithes, theyr makers and framers, by whose meanes they haue attayned this honour, which els shoulde haue ben euyll fauoured and rude lumpes of claye or plaster, peeces of tymber, stone or mettall, without shape or fassion, and so without all estimation and honour, as that Idole in the Pagane poete confesseth, saying: I was once a vyle blocke, but nowe I am become a God. &c. What a fond thyng is it for manne, who hath life and reason, to bowe hym selfe to a dead and vnsensible Image, the worke of his owne hande? is not this stoupyng and kneelyng before them, adoration of them, which is forbidden so earnestly by Gods worde? Let suche as so fall downe before images of Saintes, knowe and confesse that they exhibite that honour to dead stockes and stones, whiche the Sainctes them selues, Peter, Paule, and Barnabas, would not to be geuen them being aliue, which the Angell of GOD forbyddeth to be geuen to hym. And if they say they exhibite such honour not to the Image, but to the Saint whom it representeth, they are conuicted of folly, to beleue

Horatius.

Adorare.

Gen. 23. and. 33. 3. Reg. 1.

Act. 10. and. 14. Apo. 19.

that

that they please Sainctes with that honoure whiche they abhorre, as a spoyle of Goddes honour. For they be no chaunglinges, but nowe both hauyng greater vnderstandyng, and more feruent loue of God, do more abhorre to depryue him of his due honoure: and beyng nowe lyke vnto the Aungelles of God, do with Aungelles flee to take vnto them by sacrelege, the honour due to GOD. And herewithall is confuted theyr lewde distinction of *Latria*, and *Dulia*: where it is euident that the Sainctes of God, can not abyde, that as muche as any outwarde worshippyng bee done or exhibited to them. But Sathan Gods enemy, desyryng to robbe God of his honoure, desyreth exceadyngly, that suche honour myght be geuen to hym. Wherefore, those whiche geue the honour due to the creatour, to any creature, do seruice acceptable to no saintes (who be the frendes of GOD) but vnto Sathan, Gods and mans mortall and sworne enemie. And to attribute suche desyre of diuine honour to Sainctes, is to blot them with a moste odious and diuelishe ignominie and vylany: and in dede of Sainctes, to make them Satans and very deuylles, whose propertie is to challenge to them selues, the honour which is due to God onely. And furthermore, in that they say that they do not worshyp the Images, as the Gentyles dyd theyr Idols, but GOD and the Sainctes, whom the Images do represent, and therfore that theyr doynges before Images be not lyke the Idolatry of the Gentyles before theyr

Psalm. 4

theyr Idols: Sainct Augustine, Lactantius, and Clemens, do proue euidently, that by this their aunswere, they be all one with the Gentyles Idolaters. The Gentyles (sayeth Sainct Augustine) whiche seeme to be of the purer religion, say: we worship not the Images, but by the corporall Image, we do beholde the signes of the thynges whiche we ought to worship. And Lactantius sayeth: the Gentyles say, we feare not the Images, but them after whose lykenesse the Images bee made, and to whose names they be consecrate. Thus farre Lactantius. And Clemens sayeth: that Serpent the Deuyll, vttereth these wordes by the mouth of certayne menne: We to the honour of the inuisible GOD, worship visible Images, whiche surely is moste false. See howe in vsyng the same excuses whiche the Gentyles Idolaters pretended, they shewe them selues to bee all one with them in Idolatry. For notwithstandyng this excuse, Sainct Augustine, Clemens, and Lactantius proue them Idolaters. And Clemens sayeth, that the Serpent the Deuyll, putteth suche excuses in the mouth of Idolaters. And the Scriptures sayeth, they worshypped the stockes and stones (notwithstandyng this excuse) euen as our Image maynteyners doe. And Ezechiell therefore calleth the goddes of the Assirians, stockes and stones, although they were but Images of theyr goddes. So are our Images of GOD and the Sainctes, named by the names of GOD and his Sainctes,

Augustine. Psal. 113.

Lactantius lib. 2. Institut.

Lib. 5. ad Iacob. Domini.

after

after the vse of the Gentyles. And the same Clemens sayeth thus in the same booke: They dare not geue the name of the Emperoure to any other, for he punysheth his offendoure and traytour by and by: but they dare geue the name of GOD to other, because he, for repentaunce, suffereth his offendours. And euen so do our Image worshyppers, geue both names of GOD and the Sainctes, and also the honoure due to GOD, to theyr Images, euen as dyd the Gentyles Idolaters to theyr Idolles. What shoulde it meane, that they accordyng as dyd the Gentyles Idolaters, lyght candelles at noone tyme, or at mydnyght, before them, but therewith to honoure them? for other vse is there none in so doyng. For in the day it needeth not, but was euer a prouerbe of foolyshnes, to lyght a candle at noone tyme. And in the nyght it auayleth not to lyght a candle before the blynde: and GOD hath neyther vse nor honoure thereof. And concernyng this candle lyghtyng, it is notable that Lactantius abone a thousande yeares agoe hath written after this maner: If they woulde beholde the heauenly lyght of the Sunne, then shoulde they perceaue that GOD had no nede of theyr candelles, who for the vse of man hath made so goodly a lyght. And whereas in so lyttle a cyrcle of the Sunne, whiche for the great distaunce, seemeth to be no greater then a mans head, there is so great bryghtnesse, that the lyght of mans eye is not able to beholde it, but

Lib. 3. ad Iacobum domini fratrem.

Lib. 6. Institut. Cap. 2.

yf

yf one ſtedfaſtly looke vpon it a whyle, his eyes wyll be dulled and blynded with darkeneſſe: Howe great lyght, howe great clearnes may we thynke to be with God, with whom is no nyght nor darkenes? and ſo forth. And by and by, he ſayeth: ſeemeth he therefore to be in his ryght mynde, whiche offereth vp to the geuer of all lyght, the lyght of a ware candle for a gyft? He requireth another lyght of vs, whiche is not ſmokye, but bryght and cleare, euen the lyght of the mynde and vnderſtandyng. And ſhortly after he ſayeth: But theyr Goddes becauſe they be earthly, haue nede of lyght, leaſt they remayne in darkeneſſe, whoſe worſhyppers, becauſe they vnderſtande no heauenly thyng, do drawe religion whiche they vſe, downe to the earth, in the whiche beyng darke of nature, is nede of lyght. Wherfore, they geue to theyr Gods no heauenly, but the earthly vnderſtandyng of mortall men. And therefore they beleue thoſe thynges to bee neceſſarye and pleaſaunt vnto them, whiche are ſo to vs, who haue nede eyther of meate when we be hungry, or drynke when we be thirſtie, or clothyng when we be a colde, or when the Sunne is ſet, candle lyght that we may ſee. Thus farre *Lactantius*, and much more, to longe here to wryte, of candle lyghtyng in Temples before Images and Idols for religion: whereby appeareth both the fooliſhnes therof, and alſo, that in opinion and acte, we do agree altogether in our candle religion, with the Gentiles Idolaters. What meaneth it, that

after the example of the Gentyles Idolaters, burne incense, offer vp golde to Images, hang vp crouches, chaynes, and shyppes, legges, armes, and wholl men and women of waxe, before Images, as though by them, or sainctes (as they saye) they were deliuered from lameneſſe, ſickeneſſe, captiuitie, or shipwracke? Is not this *Colere imagines*, to worshyppe Images, so earnestly forbidden in Gods worde? Yf they denie it, let them reade the .xi. Chapter of Daniell the Prophete, who sayth of Antichrist: He shal worship God, whom his fathers knew not, with golde, siluer, & with precious stone, and other thinges of pleasure: in which place, the Latin worde in *Colet*. And in the seconde of Paralepomenon the. xxix. Chapter, all the outwarde rites and Ceremonies, as burnyng of incense, and suche other, wherewith God in the Temple was honoured, is called *Culeus* (to saye) worshyppyng, whiche is forbidden straitlye by Gods worde, to be geuen to Images. Do not all storyes Eccleſiasticall declare, that our holy martirs, rather then they would bow and kneele, or offer vp one crumbe of incense before an Image or Idoll, haue suffred a thousande kyndes of moste horrible and dreadfull death? And what excuse soeuer they make, yet that all this runnyng on pilgrimage, burnyng of incense and candels, hangyng vp of crouches, chaynes, shyppes, armes, legges, and wholl men and women of waxe, kneelyng and holding vp of handes, is done to the Ima-

Colere.

Culeus.

ges, appeareth by this, that where no Images be, or where they haue ben and be taken away, they do no such thynges at all. But the places frequented when the Images were there, now they be taken away, be forsaken and lefte deserte, nay now they hate and abhorre the place deadlye, whiche is an euident proofe, that that whiche they dyd before, was done in respecte of the Images. Wherfore when we see men and women on heapes to go on pylgrymage to Images, kneele before them, holde vp theyr handes before them, sette vp candelles, burne incense before them, offer vp golde and syluer vnto them, hang vp shippes, crouches, chaynes, men and women of waxe before them, attributyng health and sauegarde, the gyftes of God, to them or the Sainctes whom they represent, as they rather woulde haue it: Who I saye, who can doubte, but that our Image maynteyners, agreyng in all Idolatrious opinions, outwarde rites and Ceremonies, with the Gentiles Idolaters, agree also with them in committing moste abominable Idolatry.

And to encrease this madnesse, wycked men whiche haue the kepyng of suche Images, for theyr more lucre and aduantage, after the example of the Gentiles Idolaters, haue reported and spread abroade, aswell by lying tales, as wrytten fables, dyuers miracles of Images: As that suche an Image miraculously was sent from heauen, euen lyke *Palladium*, or *Magna Diana Ephesiorum*. Such an other was as miraculously

raculouslye founde in the earth, as the mans head was in *Capitol*, or the horse head in *Capua*. Suche an Image was brought by Aungels. Such an one came it selfe farre from the East to the West, as Dame Fortune flitte to Rome. Suche an Image of our Ladye was paynted by Sainct Luke, whom of a Phisition they haue made a paynter, for that purpose. Such an one a hundreth yokes of Oxen coulde not moue, lyke *Bona Dea*, whom the shyp coulde not carry, or *Iupiter Olimpius*, whiche laught the artificers to scorne that went about to remoue him to Rome. Some Images, though they were harde and stonye, yet for tender hart and pitie wept. Some lyke *Castor* and *Pollux* helpyng their frendes in battayle swet, as Marble pyllers do in daunkyshe weather. Some spake more monstruously then euer did Balams Asse, who had lyfe and breath in hym. Suche a creple came and saluted this Saint of Oke, and by and by he was made whole, and lo here hangeth his crouche. Suche an one in a tempeste vowed to Saint Christopher and scaped, and beholde here is his ship of ware. Such an one by Saint Leonardes helpe brake out of prison, and see where his fetters hange. And infinite thousands mo miracles, by like or more shamelesse lyes were reported. Thus do our Image mainteiners, in earnest apply to their Images all suche miracles as the Gentyles haue faigned of theyr Idolles. And yf it were to be admitted, that some miraculous actes were by

illusion of the deuyll, done where Images be: (for it is euident that the most part were faigned lyes, and craftie inuglinges of men) yet followeth it not therefore, that suche Images are eyther to be honored, or suffred to remayne, no more then Ezechias lefte the brasen Serpent vndestroyed, when it was worshypped, although it were both sette vp by Gods commaundement, and also approued by a greate and true miracle, for as many as beheilde it, were by and by healed: neyther ought miracles to perswade vs to do contrary to Gods worde. For the Scriptures haue for a warnyng hereof foreshewed, that the kyngdome of Antichriste shalbe myghtie in myracles, and wonders, to the stronge illusion of all the reprobate. But in this they passe the follye and wyckednesse of the Gentyles, that they honour and worshippe the reliques and bones of our Saintes, whiche proue that they be mortall men and dead, and therefore no goddes to be worshipped, whiche the Gentyles woulde neuer confesse of theyr goddes for very shame. But the reliques we must kysse and offer vnto, specially on relique Sunday. And whyle we offer (that we should not be werye or repent vs of our cost) the musicke and minstrelsie goeth merely all the offertorye tyme, with praysyng and callyng vppon those Saincte, whose reliques be than in presence. Yea, and the water also wherein those reliques haue ben dypped, must with great reuerence be reserued, as

very

very holy and effectuous. Is this agreable to Saint Chrisostome? Who writeth thus of reliques: Do not regarde the ashes of the Saintes bodyes, nor the reliques of theyr flesshe and bones, consumed with tyme: But open the eyes of thy fayth, and beholde them clothed with heauenly vertue and the grace of the holy ghost, and shynyng with the bryghtnesse of the heauenly lyght. But our Idolatours founde to much vantage of reliques and relique water, to folowe Saint Chrisostomes counsell. And because reliques were so gaynefull, fewe places were there but they had reliques prouided for them. And for more plentie of reliques, some one Saint hadde manye heades, one in one place, and an other in another place. Some hadde .vi. armes and .xxvi. fyngers. And where our Lorde bare his crosse alone, yf all the peeces of the reliques thereof were gathered together, the greatest shyppe in Englande woulde scarsly beare them, and yet the greatest parte of it, they saye, doth yet remayne in the handes of the Infidels, for the which they pray in theyr beades byddyng, that they may get it also into theyr handes, for such godlye vse and purpose. And not onlye the bones of the Saintes: but euery thyng apperteyning to them was an holy relique. In some place they offer a Sworde, in some the Scaberde, in some a Shoe, in some a Saddle that hadde ben sette vpon some holy horse, in some the coales wherewith Saint Laurence was

Homilia de septem Machabæis.

rosted, in some place, the tayle of the Asse whi-
che our Lord Jesus Christ sate on, to be kysted
and offred to, for a relique. For rather then
they woulde lacke a relique, they woulde offer
you a Horse bone, in steade of a virgins arme,
or the tayle of the Asse, to be kysted and offred
vnto, for reliques. O wicked, impudent, and
moste shamelesse men, the deuisers of these
thynges. O seely, foolysshe, and dasterly dawes,
and more beastly then the Asse whose tayle
they kysted, that beleue suche thynges. Nowe
God be mercifull to suche miserable and seely
Christians, who by the fraude and falsehod of
those whiche shoulde haue taught them the
way of trueth & lyfe, haue ben made not onlye
more wicked then the Gentiles Idolaters, but
also no wyser then Asses, Horses, and Mooyles,
which haue no vnderstandyng.

Of these thynges alredye rehearsed, it is
euident, that our Image maynteyners, haue
not onlye made Images and set them vp in
Temples, as dyd the Gentyles Idolaters theyr
Idols: but also that they haue had the same
idolatrious opinions of the saintes, to whom
they haue made Images, whiche the Gentiles
Idolatours had of theyr false gods, and haue
not onlye worshypped theyr Images with the
same rites, ceremonies, superstition, and all
circumstaunces, as dyd the Gentyles Idola-
tours theyr Idolles: but in many poyntes
also, haue farre exceaded them in all wicked-
nesse, foolyshnesse, and madnesse. And yf this

be

be not sufficient to proue them Image worshippers, that is to saye, Idolaters: Lo you shall heare theyr owne open confession, I meane, not onlye the decrees of the seconde Nicene counsell vnder Hirene, the Romayne counsell vnder Gregory the thyrde, in the whiche, as they teache that Images are to be honored and worshipped, as is before declared: so yet do they it warely and fearefullye, in comparison to the blasphemous bolde blasyng of manyfest Idolatry to be done to Images, sette foorth of late, euen in these our dayes, the lyght of Gods trueth so shynyng, that aboue other theyr abominable doynges and wrytynges, a man woulde maruell moste at their impudent, shamelesse, and most shamefull blusteryng boldenesse, who woulde not at the leaste haue chosen them a tyme of more darkenesse, as meeter to vtter theyr horrible blasphemies in: But haue nowe taken an harlottes face, not purposed to blushe, in settyng abroade the furniture of theyr spirituall whoredome. And here the playne blasphemye of the Reuerende father in God, *Iames Naclantus* Byshop of *Clugium*, wrytten in his exposition of Saint Paules Epistle to the Romaynes, and the fyrst Chapter, and put in printe nowe of late at Venice, maye stande in steade of all, whose wordes of Image worshipping be these in Latin, as he dyd wryte them, not one sillable altered.

Ergo non ſolem fatendum eſt, fideles in Eccleſia adorare coram imagine (vt nonnulli ad cautelam fortè loquuntur) ſed et adorare imaginem, ſine quo volueris ſcrupulo, quin et eo illam venerantur cultu, quo & prototypon eius, propter quod ſi illud habet adorari latria, et illa latria : ſi dulia, vel hyperdulia, et illa pariter eiuſmodi cultu adoranda eſt.

The ſenſe whereof, in Englyſhe is this: Therefore it is not onlye to be confeſſed, that the faythfull in the Churche do worſhip before an Image (as ſome peraduenture do warelye ſpeake) but alſo to worſhip the Image it ſelfe, without any ſcruple or doubt at all: Yea, and they worſhip the Image with the ſame kynde of worſhyp, wherewith they worſhyp the copy of the Image, or the thyng whereafter the Image is made. Wherefore yf the copy it ſelfe is to be worſhypped with diuine honour (as is God the father, Chryſte, and the holy ghoſte) the Image of them is alſo to be worſhipped with diuine honour. Yf the copy ought to be worſhipped with inferiour honour, or hygher worſhip: the Image alſo is to be worſhypped with the ſame honor or worſhip. Thus farre hath *Naclantus*, whoſe blaſphemies let Pope *Gregorius* the fyrſt confute, and by his aucthoritie dampne them to hell, as his ſucceſſours haue horribly thundred. For although *Gregory* permitteth Images to be had, yet he forbyddeth them by any meanes to be worſhipped, & pray-

Greg. Epiſt ad Serenum Maſſil.

ſeth

seth much Bishop *Serenus* for the forbydding the worship of them, and wylleth hym to teache the people to auoyde by all meanes to worship any Image. But *Naclantus* bloweth forth his blasphemous Idolatry, wyllyng Images to be worshipped with the hyghest kynde of adoration and worship: and least suche holsome doctrine should lacke auctoritie, he groundeth it vpon *Aristotle* in his booke *de somno & Vigilia*, that is, of slepyng and wakyng, as by his printed booke noted so in the margent, is to be seene, whose impudent wyckednes and Idolatrious iudgement, I haue therefore more largely set forth, that ye may (as Virgill speaketh of Simon) of one, knowe all these Image worshippers and Idolaters, and vnderstande to what poynt in conclusion, the publyke hauyng of Images in Temples and Churches hath brought vs: comparyng the tymes and wrytynges of Gregory the fyrst, with our dayes, and the blasphemies of such Idolaters, as this beast of Beliall named *Naclantus*, is. Wherefore, nowe it is by the testimonie of the olde godly fathers and doctours, by the open confession of Bishops assembled in counselles, by moste euident signes and argumentes, opinions, Idolatrious actes, dedes, and worshipping done to our Images, and by theyr owne open confession and doctrine set forth in their bokes, declared and shewed, that our Images haue bene, and be commonly worshipped, yea, and that they ought so to be: I wyll out of Gods

Of Image worshipping.

worde

worde make this generall argument agaynst all such makers, setters vp, and mayntayners of Images in publike places. And fyrst of all I wyll begin with the wordes of our Sauiour Christ. Wo be to that man, by whom an offence is geuen, woe be to hym that offendeth one of these little ones, or weake ones. Better were it for him, that a millstone were hanged about his necke, and he cast into the middle of the sea and drowned, then he should offend one of these little ones or weake ones. And in Deut. God him selfe denounceth him accursed, that maketh the blind to wander in his way. And in Leuiticus, Thou shalt not lay a stumblyng blocke or stone before the blynde. But Images in Churches and Temples haue ben and be, and (as afterwarde shalbe proued) euer wylbe offences or stumblyng blockes, specially to the weake, simple and blynd common people, deceauing their hartes by the cunnyng of the artificer, (as the Scripture expressly in sundry places doth testifie) and so bryngyng them to Idolatry. Therefore woe be to the erecter, setter vp, and mayntayner of Images in Churches and Temples, for a greater penaltie remayneth for him, then the death of the body.

Math. 18

Deut. 27

Leuit. 19

Apoc. 13. and. 14.

Yf aunswere be yet made, that this offence maye bee taken away by diligent and sincere doctrine and preachyng of Gods worde, as by other meanes: And that Images in Churches and Temples therefore, be not thynges absolutely euyll to all men, although daungerous

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to some: And therefore that it were to be holden, that the publique hauing of them in churches and Temples, is not expedient, as a thyng perylous, rather then vnlawful, as a thing vterly wicked.

Then foloweth the thyrde article to be proued, whiche is this, that it is not possible, if Images be suffered in Churches and Temples, eyther by preachyng of Gods worde, or by any other meanes, to kepe the people from worshippyng of them, and so to auoyde Idolatry. And fyrst concernyng preachyng, yf it should be admitted, that although Images were suffered in Churches, yet might Idolatry, by diligent and sincere preachyng of gods worde, be auoyded: it should folowe of necessitie that sincere doctrine myght alwayes be had and continue, as wel as Images. And so that whersoeuer, to offence, were erected an Image, there also of reason, a godly and sincere preacher should and myght be continually mainteyned. For it is reason, that the warning be as common as the stumblyng blocke, the remedye as large as is the offence, the medicine as generall as the poyson, but that is not possible, as both reason and experience teacheth. Wherefore preachyng can not stay Idolatry, Images being publykely suffred. For an image which wyl last for many hundreth yeres, maye for a litle be bought: but a good preacher can not be with muche continually maynteyned.

Item if the prince wyll suffer it, there wylbe

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by and by many, yea infinite Images: But sincere preachers were and euer shalbe, but a fewe, in respect of the multitude to be taught. For our Sauiour Christ sayeth, the haruest is plentifull, but the workemen be but a fewe: whiche hath bene hytherto continually true, and wylbe to the worldes ende. And in our tyme, and here in our countrey so true, that euery shyre shoulde scarslely haue one good preacher, yf they were deuided.

Nowe Images wyll continually to the beholders, preache theyr doctrine, that is, the worshyppyng of Images and Idolatry, to the whiche preachyng, mankynde is exceadyng prone, and enclyned to geue eare and credite, as experience of all nations and ages doth to much proue. But a true preacher to staye this mischiefe, is in very many places scarcely hard once in a whole yere, and somewhears not once in seuen yeres, as is euident to be proued. And that euyll opinion whiche hath ben long rooted in mens hartes, can not sodenly by one Sermon be rooted out cleare. And as fewe are inclined to credite sounde doctrine: as many, and almost all, be prone to superstition and Idolatry. So that herein appeareth not onlye a difficultie, but also an impossibilitie of the remedy.

Further, it appeareth not by any storye of credite, that true and sincere preachyng hath endured in any one place aboue one hundreth yeres: But it is euident, that Images, super-

stition,

stition, and worshipping of Images and Idolatry, haue continued many hundreth yeres. For all wrytynges and experience do testifie, that good thynges do by lyttle and lyttle, euer decay, vntyll they be cleane banyshed: and contrary wyse, euyll thinges do more and more encrease, tyll they come to a full perfection of wyckednes. Neyther nede we to seke examples farre of for a proofe hereof, our present matter is an example. For preachyng of Gods worde, (most sincere in the beginning) by processe of tyme, waxed lesse and lesse pure, and after, corrupt, and last of all, altogether layde downe and left of, and other inuentions of men crept in place of it. And on the other part, Images amonge Christian men, were fyrst paynted, and that in holle storyes together, whiche had some signification in them: Afterwardes, they were embossed, and made of tymber, stone, plaster and mettall. And fyrst they were onely kept pryuately in priuate mennes houses: And then after, they crept into Churches and Temples, but fyrst by payntyng, and after by embossing. And yet were they no where at the fyrst worshypped. But shortly after, they began to be worshypped of the ignoraunt sort of men: as appeareth by the Epistle that Gregory the fyrst of that name Bishop of Rome, dyd wryte to *Serenus* Bishoppe of *Marcelles*. Of the whiche two Bishoppes, *Serenus* for Idolatrye committed to Images, brake them, and burned them. Gregorie, although he thought it tollera-

tollerable to let them stande: yet he iudged it abominable that they shoulde be worshipped, and thought (as is nowe alledged) that the worshipping of them myght be stayed, by teaching of Goddes worde, accordyng as he exhorteth *Serenus* to teache the people, as in the same Epistle appeareth. But whether Gregories opinion, or *Serenus* iudgement, were better herein, consider ye I pray you, for experience by and by confuteth Gregories opinion. For notwithstandyng Gregories writyng, and the preachyng of others, Images beyng once publikelye set vp in Temples and Churches, simple men and women shortly after, fell on heapes to worshipping of them: And at the last, the learned also were caryed away with the publike errour, as with a violent streame or floud. And at the seconde Counsell Nicene, the Byshoppes and cleargie decreed, that Images shoulde be worshipped: and so by occasion of these stumblyng blockes, not onely the vnlearned and simple, but the learned and wyse, not the people onely, but the Byshoppes, not the shepe, but also the shepheardes themselues, (who shoulde haue beene guydes in the ryght waye, and lyght to shyne in darkenesse), beyng blynded by the bewytchyng of Images, as blynde guydes of the blynde, fell both into the pit of dampnable Idolatry. In the which, all the worlde, as it were drowned, continued, vntyll our age, by the space of about eyght hundreth yeres, vnspoken agaynst in a maner.

ner. And this succesſe had Gregories order: whiche miſchiefe had neuer come to paſſe, had Byſhoppe *Serenus* waye beene taken, and all Idols and Images bene vtterly deſtroyed and abolyſhed: for no man worſhyppeth that that is not. And thus you ſee, howe from hauyng of Images priuately, it came to publike ſetting of them vp in Churches and Temples, although without harme at the fyrſt, as was then of ſome wiſe and learned men iudged: and from ſimple, hauing them there, it came at laſt to worſhipping of them. Fyrſt, by the rude people, who ſpecially (as the Scriptures teacheth) are in daunger of ſuperſtition and Idolatry: and afterwardes, by the Byſhoppes, the learned, and by the hole cleargie. So that laitie and cleargie, learned and vnlearned, all ages, ſectes, and decrees of men, women, and childrē of holle Chriſtendome (an horrible and moſte dreadfull thyng to thynke) haue bene at once drowned in abominable Idolatry, of all other vices moſt deteſted of god, and moſt dampnable to man, and that by the ſpace of. viii. C. yeres and more. And to this ende is come that beginning of ſetting vp of ymages in Churches then iudged harmleſſe, in experience proued not onlye harmfull but exitious and peſtilent, and to the deſtruction and ſubuertion of all good religion vniuerſally. So that I cōclude, as it may be poſſible in ſome one Citie or litle countrey, to haue Images ſet vp in Temples and Churches, and yet Idolatry, by earneſt & continuall

Hapt. 15. and. 14.

prea-

preachyng of Gods true worde, and the sincere Gospell of our Sauiour Christ, may be kepte away for a shorte tyme: So is it impossible, that (Images once set vp and suffred in Temples and Churches) any great Countreyes, muche lesse the whole worlde, can any longe time be kept from Idolatry. And the godly wil respect not onely theyr owne Citie, Countrey, and tyme, and the health of men of theyr age: but be carefull for all places and tymes, and the saluation of men of all ages. At the least, they wyll not lay such stombling blockes and snares, for the feete of other countrey men and ages, whiche experience hath already proued to haue ben the ruine of the worlde.

Wherefore I make a generall conclusion of all that I haue hytherto sayde: yf the stumblyng blockes, and poysons of mens soules, by settyng vp of Images, wylbe many, yea, infinite, yf they be suffred, and the warnynges of the sayde stumblyng blockes, and remedies for the sayde poysons by preachyng, but fewe, as is already declared: yf the stumblyng blockes be easie to be layde, the poysons sone prouyded, and the warnynges and remedyes harde to knowe or come by: yf the stumblyng blockes lie continually in the way, and poyson be ready at hande euery where, and warnynges and remedies but seldome geuen: and yf all men be more ready of them selues to stumble and be offended, then to be warned, all men more ready to drinke of the poyson, then to taste of

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the remedy (as is before partly, and shall hereafter more fully be declared) and so in fine, the poyson continually and depely dronke of manye, the remedye seldome and fayntly tasted of a few: How can it be but infinite of the weake and infirme shalbe offended, infinite by ruyne shall breake theyr neckes, infinite by deadly benome be poysoned in theyr soules? And howe is the charitie of God or loue of our neighbour in our hartes than, yf when we may remoue such daungerous stumblyng blockes, such pestilent poysons, we wyll not remoue them? What shall I saye of them whiche wyll laye stumblyng blockes, where before was none? and set snares for the feete, naye for the soules of weake and simple ones, and worke the daunger of theyr eternall ruyne, for whom our Sauiour Christ shedde his precious bloud? where better it were that the artes of payntynge, plasteryng, caruyng, grauyng, and foundyng, hadde neuer ben founde nor vsed, then one of them, whose soules in the syght of God are so precious, shoulde by occasion of Image or picture perysshe and be lost. And thus is it declared, that preachyng can not possiblye staye Idolatrye, yf Images be sette vp publiquelye in Temples and Churches. And as true is it, that no other remedye, as wrytyng agaynst Idolatry, counsels assembled, decrees made agaynst it, seuere lawes lykewyse and proclamations of Princes and Emperours, neyther extreme punyshmentes and penalties, nor any other

remedy coulde or can be possibly deuised for the aduoydyng of Idolatry, if Images be publikelye set vp and suffered. For concernyng wrytyng agaynst Images, and Idolatry to them committed, there hath ben alledged vnto you in the seconde parte of this treatise a greate meanye of places, out of *Tertullian, Origene, Lactantius, Saint Augustine, Epiphanius, Saint Ambrose, Clemens*, and diuers other learned and holy Byshoppes and Doctours of the Churche. And besides these, all hystories Ecclesiasticall and bokes of other godly and learned Byshoppes and Doctours, are full of notable examples and sentenses against Images and the worshipping of them. And as they haue moste earnestly wrytten, so dyd they sincerely and most diligently in theyr tyme teache and preache, accordyng to theyr writinges and examples. For they were then preachyng Bishoppes, and more often seene in pulpittes then in Princes palaces, more often occupied in his legacie, who saide: Go ye into the whole world, and preache the Gospell to all men, then in embassages and affayres of Princes of this worlde. And as they were most zelous and diligent, so were they of excellent learnyng and godlynes of lyfe, and by both of great authoritie and credite with the people, and so of more force & lykelyhood to perswade the people, and the people more lyke to beleue and folowe theyr doctrine. But yf theyr preachynges coulde not helpe, muche lesse coulde theyr wrytynges, whiche do but come to the knowledge

knowledge of a fewe that be learned, in comparison to continuall preachyng, whereof the whole multitude is partaker. Neyther dyd the olde fathers, Byshoppes and Doctours, seuerally only by preachyng and wrytyng, but also together, great numbers of them assembled in Sinodes and counsels, make decrees and Ecclesiasticall lawes agaynst Images, and the worshipping of them neyther dyd they so once or twyse: but diuers times, and in diuers ages, and countreys, assemble Sinodes and counselles, and made seuere decrees agaynst Images and worshipping of them, as hath ben at large in the seconde parte of this Homyly before declared. But al theyr wryting, preaching, assemblyng in counsels, decreyng, and making of lawes Ecclesiasticall, coulde nothyng helpe eyther to pull downe Images to whom Idolatry was committed, or agaynst Idolatry whyleſt Images stode. For those blynde bookes and dombe scoolemasters, I meane Images and Idols (for they call them lay mens bookes, and scoolemasters) by theyr carued and paynted wrytynges, teachyng and preaching Idolatry, preuayled agaynst all theyr wrytten bokes, and preaching with liuely voyce, as they call it.

Well, yf preachyng & writing could not kepe men from worshipping of Images and Idolatry, yf pennes and wordes coulde not do it, you woulde thinke that penaltie & swordes might do it, I meane, that Princes by seuere lawes and punishmentes, myght stay this vnbridled

affection of all men to Idolatry, though Images were set vp and suffered. But experience proueth, that this can no more helpe agaynste Idolatrye, then wrytyng and preachyng. For Christian Emperours (whose aucthoritie ought of reason, and by Gods lawe, to be greatest) aboue eyght in number, and sixe of them successiuely raignyng one after another (as is in the hystories before rehearsed) makyng most seuere lawes and proclamations agaynste Idols and Idolatry, Images, and the worshyppyng of Images, and executyng most greuous punyshmentes, yea, the penaltie of death, vppon the maynteyners of Images, and vppon Idolaters and Image worshippers: could not bring to passe, that eyther Images once set vp, myght throughlye be destroyed, or that men shoulde refrayne from the worshyppynge of them, beyng sette vp. And what thynke you than wyll come to passe, yf men of learnyng shoulde teache the people to make them, and shoulde maynteyne the settyng vp of them, as thynges necessary in religion? To conclude, it appeareth euidently by all storyes and writing and experience of tymes paste, that neyther preachyng, neyther wrytyng, neyther the consent of the learned, nor aucthoritie of the godlye, nor the decrees of counselles, neyther the lawes of Princes, nor extreme punyshmentes of thoffenders in that behalfe, nor no other remedy or meanes, can helpe agaynst Idolatry, yf Images be suffred publiquelye. And it is truely

truely sayde, that tymes past are scoolemasters of wysdome to vs that folowe and lyue after. Therefore yf in tymes paste, the vertuest & best learned, the most diligent also, and in number almost infinite auncient fathers, byshops, and doctours, with theyr wrytyng, preachyng, industry, earnestnes, auctoritie, assembles, and counselles, coulde do nothyng agaynst Images & Idolatry, to Images once set vp: what can we, neyther in learnyng nor holynesse of lyfe, neyther in diligence, neyther auctoritie to be compared with them, but men in contempt, & of no estimation (as the worlde goeth nowe) a fewe also in number, in so great a multitude and malice of men: what can we do I say, or bryng to passe, to the staye of Idolatry or worshyppyng of Images, yf they be alowed to stande publiquely in Temples and Churches? And yf so many, so myghtie Emperours, by so seuere lawes and proclamations, so rigorous and extreme punyshmentes and executions, could not stay the people from settyng vp and worshipping of Images: what wyll ensue thynke you, when men shall commende them as necessarye bookes of the laye men? Let vs therefore of these latter dayes learne this lesson, of the experience of the auncient antiquitie, that Idolatry can not possible be seperated from Images any long tyme: but that as an vnseperable accident, or as a shadowe foloweth the bodye when the sunne shyneth, so Idolatry foloweth and cleaueth to

the publique hauyng of Images in Temples and Churches. And finally, as Idolatry is to be abhorred and auoyded, so are Images (whiche can not be long without Idolatrye) to be put away and destroyed. Besides the which experimentes & proffes of tymes before, the very nature & origine of images themselues, draweth to Idolatry most violently, and mans nature and inclination also is bent to Idolatrye so vehemently, that it is not possible to seuere or part Images, nor to kepe men from Idolatrie, yf Images be suffered publiquely. That I speake of the nature and origine of Images is this. Euen as the first inuention of them is naught, and no good can come of that whiche had an euyll begynning; for they be altogether naught, as *Athanasius* in his booke agaynst the Gentiles declareth, and Saint Hierome also vpon the prophete Hieremie the .vi. Chapter, and *Eusebius* the seuenth booke of his Ecclesiasticall hystorie the .xviii. Chapter, testifieth, that as they fyrst came from the Gentyles, whiche were Idolaters and worshyppers of Images, vnto vs, and as the inuention of them was the begynnyng of spirituall fornication, as the worde of God testifieth *Sap.*14. So wyll they naturally (as it were, and of necessitie) turne to theyr origine from whens they came, & drawe vs with them most violently to Idolatry, abominable to God and all godly men. For yf the origine of Images & worshyppyng of them, as it is recorded in the .8. Chapter of the booke of

wisdome,

wysdome, began of a blynde loue of a fonde father, framyng for his comfort an Image of his sonne beyng dead, and so at the last men fell to the worshipping of the Image of hym, whom they did knowe to be dead: Howe much more wyll men and women fall to the worshipping of the ymages of god, our Sauiour Christ, and his sainctes, if they be suffred to stand in Churches and Temples publiquely? For the greater the opinion is of the maiestie and holynes of the person, to whom an Image is made, the soner wyll the people fall to the worshipping of the said Images. Wherfore the ymages of god, our Sauiour Christ, the blessed virgin Mary, thapostles, martirs, and other of notable holynes, are of all other ymages most daungerous for the peril of idolatry, & therfore greatest hede to be takē, that none of them be suffred to stand publikely in Churches & Temples. For there is no great dread, lest any shoulde fall to the worshipping of the Images of *Annas, Cayphas, Pilate,* or *Iudas* the traytour, if they were set vp. But to the other, it is alredy at full proued, that Idolatry hath ben, is, and is most like continually to be committed. Now as was before touched, and is here more largely to be declared, the nature of man is none otherwise bent to worshipping of Images (yf he may haue them and see them) then it is bent to whordome and adultery in the company of harlottes. And as vnto a man geuē to the lust of the flesh, seing a wanton harlot, sitting by her & embracing her, it profiteth

1. Cor. 6. 1. The. 4 Hebr. 13. little for one to say, beware of fornication, God wyll condempne fornicatours and adulterers. For neyther wyll he, beyng ouercome with greater enticementes of the strompet, geue eare or take hede to suche godly admonitions, and when he is lefte afterwardes alone with the harlotte, nothyng can folowe but wickednes: Euen so, suffer Images to be in sight in Churches and Temples, ye shall in vayne byd them beware of Images (as Saint John doth) and flee Idolatry, as all the Scriptures warne vs, ye shal in vaine preache and teach them against Idolatry. For a number wil, notwithstanding, fall headlonges vnto it, what by the nature of Images, and by the inclination of theyr owne corrupt nature. Wherfore as a man geuen to lust, to sit downe by a strompet, is to tempt god: So is it likewise to erect an Idoll, in this proneſſe of mans nature to Idolatry, nothyng but a tempting. Nowe if any wyl say, that this similitude proueth nothyng, yet I pray them, let the word of god, out of the which the similitude is taken, proue somethyng. Doth not the worde of God call Idolatry spirituall fornication? Doth it not call a gylt or paynted Idoll or Image, a strompet with a paynted face? Be not the spirituall wickednes of an Idols intising, like the flatteries of a wanton harlot? Be not men and women as prone to spirituall fornication (I meane Idolatry) as to carnall fornication? If this be denyed, let all nations vpon the earth, whiche haue ben Idolaters (as

1. Joh. 5.

Leuit. 17. and. 20. Num. 25 Deut. 31 Baruc. 6

by

by all storyes appeareth) proue it true. Let the Iewes and the people of God, whiche were so often and so earnestly warned, so dreadfully threatned concernyng Images and Idolatry, and so extremely punished therefore, (and yet fell vnto it) proue it to be true: as in almost all the bookes of the olde Testament, namely the kinges and the Chronicles, and the Prophetes, it appeareth most euidently. Let all ages, and tymes, and men of all ages and times, of all degrees, and conditions, wise men, learned men, Princes, ydiotes, vnlearned, and comminaltie, proue it to be true. Yf you require examples: For wyse men ye haue the Egiptians, and the Indian Gimnosophistes, the wysest men of the worlde, you haue Salomon the wisest of all other: For learned men, the Grekes, and namely the Atheniens, excedyng all other nations in superstition and Idolatry, as in the History of the Actes of the Apostles, Sainct Paule chargeth them: For Prynces and gouerners, you haue the Romaynes, the rulers of the rost (as they say) you haue the same forenamed king Salomon, and all the kinges of Israell and Juda after hym, sauyng Dauyd, Ezechias, and Josias, and one or two more. All these (I say,) and infinite others, wyse, learned, Princes, and gouernours, beyng all Idolaters, haue you for examples, and a profe of mens inclination to Idolatry. That I maye passe ouer with silence in the meane tyme, infinite multitudes and millions of ydyotes and vnlear-

Act.17.

Rom.1.

vnlearned, the ignorant and grosse people like
Psal. 31. vnto Horses and Moyles, in whom is no vnderstandyng, whose peryll and daunger to fall on heapes to Idolatry by occasion of Images, the Scriptures specially foreshewe and geue
Sapi. 13. 14. &c. warnyng of. And in dede, howe shoulde the vnlearned, simple, and folyshe, scape the nettes and snares of Idols and Images, in the which the wysest and best learned, haue beene so entangled, trapped, and wrapped? Wherfore the argument holdeth this grounde sure, that men be as enclyned of their corrupt nature, to spirituall fornication, as to carnall, whiche the wysedome of GOD foreseyng, to the generall prohibition, that none shoulde make to them selues any Image or similitude, addeth a cause depending of mans corrupt nature: Lest (saieth
Deut. 4. God) thou being deceaued with errour, honour and worship them.

And of this grounde of mans corrupt inclination, as well to spirituall fornication, as to carnall, it must nedes followe, that as it is the duetie of the godly magistrate, louyng honestie, and hatyng whordome, to remoue all strompettes and harlottes, speciallye out of places notoriously suspected, or resorted vnto of noughtipackes, for the aduoydyng of carnall fornication: So is it the duetie of the same godlye magistrate, after the examples of the godly kynges, Ezechias, and Josias, to dryue away all spirituall harlottes (I meane Idols and Images) specially out of suspected places,

Churches

Churches and Temples, daungerous for Idolatry to be committed to Images placed there, as it were in the appoynted place and heyght of honour and worshyp (as Sainct Augustine sayeth) where the lyuyng God onlye (and not dead stones nor stockes) is to be worshypped: It is I say the office of Godly magistrates likewyse to auoyde Images and Idolles out of Churches and Temples, as spirituall harlottes out of suspected places, for the auoydyng of Idolatry, which is spirituall fornication. And as he were the enemie of all honestie, chat woulde bryng strumpettes and harlottes out of theyr secrete corners, into the publique market place, there freely to dwell & occuppye theyr fylthye marchaundyze: So is he the enemie of the true worshyppyng of GOD, that bryngeth Idolles and Images into the Temple and Church the house of GOD, there openly to be worshypped, and to spoyle the zelous God of his honour, who wyll not geue it to any other, nor his glory to caruen Images, who is as muche forsaken, and the bonde of loue betwene man and hym as muche broken by Idolatry, whiche is spirituall fornication, as is the knot and bonde of maryage broken by carnall fornication. Let all this be taken as a lye, yf the word of God enforce it not to be true. Cursed be the man (sayth God in Deuteronomium) that maketh a caruen or molten Image, and placeth it in a secrete corner, and all the people shall say Amen. Thus sayeth

August. in psal. 36. & 113. & lib. 4. cap. 3. de ciuitate dei

Deut. 27

God,

God. for at that tyme, no man durſt haue or worſhip Images openly, but in corners onely, and the whole worlde being the great Temple of God, he that in any corner thereof, robbeth God of his glory, and geueth it to ſtockes and ſtones, is pronounced by Gods worde accurſed. Nowe he that wyll bryng theſe ſpirituall harlottes out of theyr lurkyng corners, into publike Churches and Temples, that ſpirituall fornication maye there openly of all men and women without ſhame bee committed with them: no doubt that perſon is curſed of God, and twyſe curſed, and all good and godly men and women wyll ſay Amen, and theyr Amen, wyll take effect alſo. Yea and furthermore the madnes of all men, profeſſyng the religion of Chryſt, nowe by the ſpace of a ſort of hundreth yeres, & yet euen in our time in ſo great lyght of the Goſpell, very many runnyng on heapes by ſea and land, to the great loſſe of theyr time, expence and waſte of theyr goodes, deſtitution of theyr wyues, chyldren, and families, and daunger of theyr owne bodyes and lyues, to Compoſtile, Rome, Jeruſalem, and other farre countreys, to viſite dombe and dead ſtockes & ſtones: doth ſufficiently proue the proneſſe of mannes corrupt nature, to the ſeekyng of Idolles once ſette vp, and the worſhyppyng of them. And thus aſwell by the origine and nature of Idolles and Images them ſelues, as by the proneſſe and inclination of mans corrupt nature to Idolatrye, it is euident, that

neyther

neyther Images, yf they be publykely set vp, can be seperated, nor men yf they see Images in Temples and Churches, can be stayed and kept from Idolatrye. Nowe, where as they yet alledge, that howsoeuer the people, Princes, learned, and wyse of olde tyme, haue fallen into Idolatry, by occasion of Images, that yet in our tyme the moste part, speciallye the learned, wyse, and of any aucthoritie, take no hurt nor offence by Idolles and Images, neyther do runne into farre countreyes to them and worship them: And that they knowe well what an Idoll or Image is, and howe to bee vsed, and that therefore it foloweth, Images in Churches and Temples to be an indifferent thyng, as the whiche of some is not abused, and that therefore they maye iustly holde (as was in the beginning of this part by them alledged) that it is not vnlawefull or wycked, absolutely to haue Images in Churches and Temples, though it maye for the daunger of the simple sort, seeme to be not altogether expedient.

Whervnto may be well replyed, that Salomon also the wyseste of all men, dyd well knowe what an Idoll or Image was, and neyther toke any harme therof a great while him selfe, and also with his godly wytynges, armed others against the daunger of them. But yet afterwarde, the same Salomon sufferyng his wanton paramours to bryng theyr Idolles into his Court and Pallace, was by carnall harlottes

Sap. 13. and. 14.

harlottes perſwaded and brought at the laſte, to the commyttyng of ſpirituall fornication with Idolles: and of the wyſeſt and godlyeſt Prynce, became the moſt folisheſt and wickedeſt also. Wherefore, it is better euen for the wyſeſt, to regarde this warnyng: He that loueth daunger, ſhall periſhe therein, and let him that ſtandeth, beware he fall not: rather then wittingly and willingly to lay ſuche a ſtumblyng blocke for his owne feete and others, that may perhappes bryng at laſt to breakenecke. The good kyng Ezechias dyd knowe well ynough, that the brasen Serpent was but a dead Image, and therefore he toke no hurt him ſelfe thereby through Idolatry to it. Dyd he therfore let it ſtande, becauſe him ſelfe tooke no hurt thereof? No not ſo: but beyng a good kyng, and therefore regardyng the health of his ſealy ſubiectes, deceaued by that Image, and committing Idolatry thereto, he dyd not onely take it downe, but alſo breake it to peeces. And this he dyd to that Image that was ſet vppe by the commaundement of GOD, in the preſence whereof, great miracles were wrought, as that whiche was a fygure of our Sauiour Chriſt to come, who ſhoulde delyuer vs from the mortall ſtynge of the olde Serpent Sathan. Neyther dyd he ſpare it in reſpect of the auncientneſſe, or antiquitie of it, whiche had continued about ſeuen hundreth yeres, nor for that it had bene ſuffred, and preſerued by ſo many godlye kynges before his time.

Eccle. 3. and. 13. 1. Cor. 10

4. Re. 18

time. Howe thinke you, woulde that godly Prince (yf he were nowe lyuyng) handle our Idolles, set vp against Gods commaundement directly, and beyng figures of nothing but folly, and for fooles to gase on, till they become as wyse as the blockes them selues, whiche they stare on, and so fell downe as dared Larkes in that gase, and beyng them selues alyue, worship a dead stocke or stone, golde or syluer, and so become Idolaters, abominable and cursed before the lyuyng GOD, geuyng the honour due vnto him, whiche made them when they were nothyng, and to our Sauiour Chryst, who redeemed them beyng loste, to the dead and dombe Idoll, the worke of mannes hand, whiche neuer dyd, nor can do any thyng for them, no, is not hable to styre, nor once to moue, and therfore worse then a vyle worme, whiche can moue and crepe. The excellent kyng Josias also, dyd take him selfe no hurt of Images and Idols, for he dyd know well what they were. Dyd he therefore because of his owne knowledge let Idols and Images stand: muche lesse dyd he set any vp: Or rather did he not by his knowledge and authoritie also, succoure the ignorannce of suche as dyd not knowe what they were, by vtter takyng away of all suche stumblyng blockes as myght be occasion of ruyne to his people and subiectes: Nyll they, because a fewe tooke no hurt by Images or Idolles, breake the generall lawe of God: thou shalt make to thee no similitude: &c.

They

They might alwell, because Moyses was not seduced by *Iethros* daughter, nor *Boos* by *Ruth*, beyng straungers, reason, that all the Jewes myght breake the generall lawe of GOD, forbyddyng his people to ioyne theyr chyldren in maryage with straungers, least they seduce theyr chyldren, that they shoulde not folowe GOD. Wherfore, they whiche thus reason: though it be not expedient, yet is it lawfull to haue Images publykely, and do proue that lawefulnesse by a fewe pyked and chosen men: yf they obiect that indifferently to all men, whiche a verye fewe can haue without hurte and offence, they seeme to take the multitude for vyle soules (as he sayth in Virgill) of whose losse or safegarde, no reputation is to be had, for whom yet Chryst payde as dearely, as for the mightiest Prynces, or the wysest and best learned in the earth. And they that wyll haue it generally to be taken for indifferent, for that a very fewe take no hurt of it, though infinite multitudes besydes perysshe thereby, shewe that they put lytle difference betwene the multitude of Christians and brute beastes, whose daunger they do so lyttle esteeme. Besydes this, yf they be Byshops or Parsons, or otherwyse hauyng charge of mens consciences, that thus reason, it is lawefull to haue Images publikely, though it be not expedient: what maner of pastors shewe they them selues to be to theyr flocke, whiche thruste vnto them that, whiche they them selues confesse not to be expedient

pedient for them, but to the vtter ruyne of the soules committed to theyr charge, for whom they shall geue a strayte accompte before the Prince of pastors at the last day? For in dede, to obiecte to the weake, and redye to fall of themselues, such stumblyng blockes, is a thyng not onlye not expedient, but vnlawfull, yea and moste wicked also. Wherefore, it is to be wondered, howe they can call Images sette vp in Churches and Temples, to no profyte or benefite of any, and to so great peryll and daunger, yea hurte and destruction of many, or rather infinite, thynges indifferent. Is not the publique settyng vp of them, rather a snare for all men, and the temptyng of God? I beseche these reasoners to call to mynde theyr owne accustomed ordinaunce & decree, wherby they determined, that the Scripture, though by God him selfe commaunded to be knowen of all men, women, and chyldren, shoulde not be read of the simple, nor hadde in the vulgare tongue, for that (as they sayde) it was daungerous, by bryngyng the symple people into errours. And wyll they not forbyd Images to be set vp in Churches and Temples, whiche are not commaunded, but forbydden moste straytely by God, but lette them styll be there, yea and mayntayne them also, seyng the people are brought, not in daunger onlye, but in deede into moste abominable errour, and detestable Idolatrye thereby? Shall Goddes worde, by God commaunded to be read vnto Deut. 31.

all, and knowen of all, for daunger of hereſie (as they ſaye) be ſhut vp: and Idols and Images, notwithſtandyng they be forbydden by God, and notwithſtandyng the daunger of Idolatry by them, ſhall they yet be ſet vp, ſuffered, and mayntayned, in Churches and Temples? O worldlye and fleſhely wyſdome, euer bent to mayntayne the inuentions and traditions of menne by carnall reaſon, and by the ſame to diſanull or deface the holye ordinaunces, lawes, and honour of the eternall God, who is to be honoured and prayſed for euer. Amen.

Now it remayneth for the concluſion of this treatie, to declare aſwell the abuſe of Churches and Temples, by to coſtlye and ſumptuous deckyng and adournyng of them, and alſo the lewde payntyng, gyldyng, and clothyng of Idolles and Images, and ſo to conclude the whole treatie.

Tertulla. Apollog. Cap. 39.

In Tertullians tyme, an hundreth and threeſcore yeres after Chryſt, Chriſtians hadde none other Temples but cõmon houſes, whyther they, for the moſt part, ſecretely reſorted. And ſo farre of was it, that they had before his time any goodly or gorgeous decked Temples, that lawes were made in *Antonius Verus* and *Commodus* the Emperours tymes, that no Chriſtians ſhoulde dwell in houſes, come in publique bathes, or be ſeene in ſtreates, or any where abroade, and that yf they were once accuſed to be Chriſtians, they ſhoulde by no meanes be

Euſe lib. 5. Eccleſi. hiſt

ſuffred

suffred to escape. As was practised in a noble Senatour of Rome, who beyng accused of his owne bondeman and slaue, that he was a Christian, coulde neyther by his defence and apollogie learnedly and eloquentlye written and read publiquelye in the Senate, nor in respecte that he was a Citezin, nor for the dignitie of his order, nor for the vyleneſſe and vnlawefulneſſe of his accuſer, beyng his owne slaue: by lykelyhood of malyce moued to forge lyes agaynſt his Lord, nor for no other respecte or helpe, coulde be delyuered from death. So that Christians were then dryuen to dwell in caues and dennes, so farre of was it, that they hadde any publique Temples, adourned and decked as they nowe be. whiche is here rehearsed, to the confutation of those impudent shameleſſe lyers, whiche report such glorious gloſed fables, of the godly and gorgeous Temples that Sainct Peter, *Linus*, *Cletus*, and those thirtie Bysshoppes theyr ſucceſſours had at Rome, vntyll the tyme of the Emperour Constantine, and whiche Sainct *Policarpe* shoulde haue in Asia, or *Irenæus* in Fraunce, by suche lyes, contrary to all true Hystoryes, to mayntayne the superfluous gyldyng and decking of Temples nowe a dayes, wherein they put almoſte the whole ſumme and pyth of our religion. But in those tymes, the worlde was wonne to Christendome, not by gorgeous, gylted, and paynted Temples of Christians, whiche had scarsely houses to dwell in: *Apolonius* *Hieronymus.*

but by the Godlye, and as it were, golden myndes, and tryme fayth, of suche as in all aduersitie and persecution, professed the trueth of our religion. And after these tymes, in *Maximian* and *Constantius* the Emperours proclamation, the places where Christians resorted to publique prayer, were called conuenticles. And in *Galerius Maximinus* the Emperours Epistle, they are called *Oratories* and *Dominica*, to saye, places dedicate to the seruyce of the Lorde. And here by the waye it is to be noted, that at that tyme, there were no Churches or Temples erected vnto any Saint, but to God onlye, as Saint Augustine also recordeth, saying: We buylde no Temples vnto our Martirs. And *Eusebius* hym selfe calleth Churches, Houses of prayer, and sheweth, that in Constantine the Emperours tyme, all men reioyced, seyng in stede of lowe Conuenticles, whiche tyrauntes hadde destroyed, hygh Temples to be buylded. Lo, vntyll the tyme of Constantine, by the space of aboue three hundreth yeres after our Sauiour Christ, when Christian religion was most pure, and in dede golden, Christians had but lowe and poore Conuenticles, and simple Oratories, yea caues vnder the grounde, called *Cryptæ*, where they for feare of persecution assembled secretely together. A figure whereof, remayneth in the vaultes whiche yet are buylded vnder great Churches, to put vs in remembraunce of the olde state of the primitiue Church before Constantine: where as in

Euse. lib. 8. cap. 19. & lib. 9. cap. 9

De ciuitate lib. 8. cap. 1.

Cryptæ.

Constan-

Constantines tyme, and after him, were buylded great and goodly Temples for Christians, called *Basilicæ* eyther for that the Grekes vsed to call all great and goodly places *Basilicas*, or for that the hygh and euerlastyng kyng God, and our Sauiour Chryste was serued in them. But although Constantine, and other princes, of good zeale to our religion, dyd sumptuously decke and adourne Christians Temples: yet dyd they dedicate at that tyme all Churches or Temples to God or our Sauiour Chryst, and to no Saint, for that abuse began long after in Justinians tyme. And that gorgeousnesse then vsed, as it was borne with, as rysyng of a good zeale: so was it signified of the godlye learned, euen at that tyme, that suche coste myght otherwyse haue ben better bestowed. Let Saint Hierome (although otherwyse to great a lyker and alower of externall and outwarde thynges) be a proffe hereof, who hath these wordes in his Epistle to *Demetriades*: Let other (saith Saint Hierome) buylde Churches, couer walles with tables of Marble, carry together houge pyllers, and gylde theyr toppes or heades, which do not feele or vnderstande theyr precious deckyng and adournyng, let them decke the dores with yuory and syluer, and sette the golden aulters with precious stones, I blame it not, let euery man abounde in his owne sense, and better is it so to do, then carefully to kepe theyr riches layde vp in store.

Basilicæ.

Nouell. constit. 3, et. 67

But thou hast another waye appoynted thee, to clothe Chryste in the poore, to visite hym in the sicke, feede hym in the hungry, lodge hym in those who do lacke harbour, and specially e such as be of the houshold e of fayth.

And the same Saint Hierome toucheth the same matter somewhat more freely in his treatie of the lyfe of Clarkes to *Nepotian* saying thus: Many buylde walles, and erect pyllers of Churches, the smothe marbles do glyster, the roofe shyneth with golde, the aulter is set with precious stone: But of the Ministers of Chryste, there is no election or choyse. Neyther let any man obiecte and alledge agaynste me the ryche Temple that was in Jurye, the Table, Candelsticke s, Incense, Shyppes, Platters, Cuppes, Morters, and other thynges, all of golde. Then were these thynges alowed of the Lorde, when the Priestes offered Sacrifices, and the bloud of beastes was accompted the redemption of synnes. Howebe it, all these thynges went before in figure, and they were written for vs, vpon whom the ende of the worlde is come. And nowe when that our Lorde beyng poore, hath dedicate the pouertie of his house, lette vs remember his crosse, and we shall esteme ryches as myre or dongue. What do we maruell at that whiche Chryste calleth wicked Mammon? whereto do we so hyghly esteme and loue that, whiche Sainct Peter doth for a glorye testifie

that

that he hadde not. Hytherto Saincte Hierome.

Thus ye see howe Saint Hierome teacheth the sumptuousnes amongest the Jewes, to be a figure to signifie, and not an example to followe: and that those outwarde thynges were suffred for a tyme, vntyll Chryste our Lorde came, who turned all those outwarde thynges into spirite, fayth, and trueth. And the same Sainct Hierome vppon the seuenth Chapter of Jeremie sayeth: GOD commaunded both the Jewes at that tyme, and nowe vs who are placed in the Churche, that we haue no trust in the goodlynesse of buyldyng, and gylte rookes, and in walles couered with tables of marble, and saye: The Temple of the Lorde, the Temple of the Lorde, the Temple of the Lorde. For that is the Temple of the Lorde, wherein dwelleth true fayth, godly conuersation, and the companye of all vertues. And vppon the Prophete Agge, he describeth the true and ryght deckyng of ornamentes of the Temple, after this sort: I (sayeth Sainct Hierome) do thynke the syluer wherewith the house of GOD is decked, to be the doctrine of the Scriptures, of the whiche it is spoken: The doctryne of the Lorde is a pure doctrine, syluer tryed in fyre, pourged from drosse, purified seuen tymes. And I do take golde to be that, whiche remayneth in the hyd sense of the Sainctes, and the secrete of the harte, and shyneth with the true lyght of God.

which is euident, that the Apostles also meant of the Sainctes, that builde vpon the foundation of Christe, some syluer, some golde, some precious stones: that by the golde, the hydde sense: by syluer, godlye vtteraunce: by precious stones, workes whiche please God, myght be signified. With these metalles, the Church of our Sauiour is made more goodly and gorgeous, then was the Sinagoge in olde tyme. With these lyuely stones, is the Churche and house of Chryst buylded, and peace is geuen to it for euer. All these be Saint Hieromes sayinges. No more dyd the olde Godlye Bishops and Doctours of the Churche, alowe the outragious furniture of Temples and Churches, with plate, besselles of golde, syluer, and precious vestures. Saint Chrysostome saith: In the ministery of the holy Sacramentes, there is no nede of golden besselles, but of golden myndes. And Saint Ambrose sayeth: Christ sent his Apostles without golde, and gathered his Churche without golde. The Churche hath golde, not to kepe it, but to bestowe it on the necessities of the poore. The Sacramentes loke for no golde, neyther do they please God for the commendation of golde, which are not bought for golde. The adournyng and deckyng of the Sacramentes, is the redemption of captiues. Thus much Saint Ambrose.

2. *Offi. capitulo.* 28.

Saint Hierome commendeth *Exuperius* Bysshoppe of *Tolose*, that he caryed the Sacrament of the Lordes bodye in a wycked backette, and

and the Sacrament of his blould in a glasse, and so caste couetousnes out of the Churche. And *Bonifacius* Bysshop and martyr, as it is recorded in the decrees, testifieth, that in olde tyme the ministers vsed treene, and not golden vessels. And *Zepherinus* the. xvi. Bysshop of Rome, made a decree that they shoulde vse vesselles of glasse. Lykewyse were the vestures vsed in the Churche in olde time very playne, and single, and nothyng costly. And *Rabanus* at large declareth, that this costly and manyfolde furniture of vestmentes of late vsed in the Churche, was fet from the Jewishe vsage, and agreeth with Aarons apparalyng almoste altogether. For the mayntenaunce of the whiche, *Innocentius* the Pope pronounceth boldlye, that all the customes of the olde lawe be not abolyshed, that we myght in suche apparell, of Christians, the more wyllyngly become Jewishe. This is noted, not against Churches and Temples, which are most necessary, and ought to haue their due vse and honour, as is in an other Homyly, for theyr purpose declared, nor agaynst the conuenient clenlynes and ornamentes therof: but against the sumptuousnes and abuses of Temples and Churches. For it is a Church or Temple also, that glistereth with no marble, shyneth with no golde, nor syluer, glyttereth with no pearles nor precious stones: but with plainnesse and frugalitie, signifieth no proude doctryne nor people, but humble, frugall, and nothyng esteming earthly and outward thinges,

Tit. de consecrat. can. Triburien.

Lib. 1. instit Cap. 14.

but

but gloriously decked with inwarde ornamentes, accordyng as the Prophete declareth, saying: The kinges daughter is altogether glorious inwardly.

Nowe concernyng outragious deckyng of Images and Idolles, with payntyng, guyldyng, adournyng with precious vestures, pearle, and stone, what is it els, but for the further prouocation and entisement to spirituall fornication, to decke spirituall harlottes most costly and wantonly? whiche the Idolatrous Churche vnderstandeth well ynough. For she beyng in dede not onlye an harlot (as the scriptures calleth her) but also a foule, fylthy, olde, wythered harlot (for she is in deede of auncient yeres) and vnderstandyng her lacke of naturall and true beautie, and great lothsomnes, whiche of her selfe she hath, doth (after the custome of suche harlottes) paynte her selfe, and decke and tyre her selfe with golde, pearle, stone, and all kynde of precious iewels, that she shynyng with the outwarde beautie and glory of them, may please the folyshe fantasie of fond louers, and so entise them to spirituall fornication with her: who, yf they sawe her (I wyll not say) naked, but in symple apparell, woulde abhorre her as the foulest and fylthyest harlot that euer was seene: Accordyng as appeareth by the description of the garnishing of the great strompet of all strompettes, the mother of whoredome, set forth by Sainct Iohn in his reuelation, who by her glory, prouoked

Apo. 17. 18.

uoked the Princes of the earth to committe whoredome with her. Whereas on the contrarye part, the true Churche of GOD, as a chaste matrone, espoused (as the scripture teacheth) to one husbande, our Sauiour Iesus Chryste, whom alone, she is content onlye to please and serue, and loketh not to delyte the eyes or phantasies of any other straunge louers or wooers, is content with her naturall ornamentes, not doubting, by suche sincere simplicitie, best to please hym whiche can well skyll of the difference betwene a paynted visage and true naturall beautie. And concernyng suche glorious gyldyng and deckyng of Images, both Gods worde written in the. x. Chapter of the Prophete Ieromie, and Saint Hieromes commentaries vppon the same, are most worthy to be noted. First the wordes of the Scriptures be these: The workeman with his axe hewed the tymber out of the wood, with the worke of his handes, he decked it with golde and syluer, he ioyned it with nayles and pynnes, and the stroke of an hammer, that it myght holde together. They be made smothe as the Palme, and they can not speake, yf they be borne, they remoue, for they can not go. Feare ye them not, for they can neyther do euyl nor good. Thus sayeth the Prophete. Vppon which text, Saint Hierome hath these wordes: This is the description of Idolles, whiche the Gentyles worshippe, theyr matter is vyle and corruptible. And whereas the artificer is mortal Ier. 10.

mortall, the thinges he maketh must nedes be corruptible, he decketh it with siluer and gold, that with the glytteryng or shynyng of bothe metalles, he may deceiue the simple. Whiche errour in dede hath passed ouer from the Gentyles, that we shoulde iudge religion to stande in ryches. And by and by after he saith: They haue the beautie of metalles, and be beautified by the art of payntyng, but good or profite is there none in them. And shortly after agayne: They make great promises, and deuyse an Image of vayne worshipping of theyr owne phantasies, they make great bragges, to deceiue euery simple bodye, they dull and amase the vnderstandyng of the vnlearned, as it were with golden senses, and eloquence, shynyng with the brightnes of syluer. And of theyr owne deuysers and makers, are these Images aduaunced and magnified, in the whiche is no vtilitie nor profyte at all, and the worshippyng of the whiche, properly pertayneth to the Gentyles and Heathen, and suche as knowe not God.

Thus farre of Saint Hieromes wordes. Wherupon you may note, aswell his iudgment of Images them selues, as also of the payntyng, gyldyng, and deckyng of them, that it is an errour whiche came from the Gentyles, that it perswadeth religion to remayne in ryches, that it amaseth and deceiueth the simple and vnlearned, with golden senses and syluer shynyng eloquence, and that it appertayneth

properly

properly to the Gentyles and Heathens, and such as knowe not God. Wherfore the hauing, payntyng, gyldyng, and deckyng of Images, by Saint Hieromes iudgement, is erronious, seducyng and bringing into errour (specially the simple and vnlearned) heathenishe, and voyde of the knowledge of God.

Surely the Prophete Daniell in the. xi. Chapter declareth suche sumptuous deckyng of Images with golde, syluer, and precious stones, to be a token of Antichristes kingdome, who, (as the Prophete foreshoweth) shall worshyp God with suche gorgeous thynges. Nowe vsually such outragious adorning and decking of Images, hath rysen and ben mayntayned, eyther of offerynges prouoked by superstition, and geuen in Idolatry, or of spoyles, robberies, vsurie, or goodes otherwyse vniustlye gotten, whereof wycked men haue geuen part to the Images or Sainctes, (as they call them) that they might be pardoned of the whole: as of diuers wrytynges, and olde monumentes, concernyng the cause and ende of certayne great gyftes, may well appeare. And in dede suche money so wyckedly gotten, is moste mete to be put to so wycked an vse. And that whiche they take to be amendes for the whole before God, is more abominable in his syght, then both the wicked getting, and the more wycked spendyng of all the rest. For howe the Lorde alloweth suche gyftes, he declareth euidently in the Prophete Esay saying: I (sayeth the Lorde) do loue Esay. 61.

loue iudgement, and I hate spoyle and rauenie offered in sacrifice: whiche the very Gentiles vnderstode. For Plato sheweth, that such men as suppose that GOD doth pardon wycked men, yf they geue part of theyr spoyles and rauyne to hym, take hym to bee lyke a dogge, that woulde be entreated and hyred with part of the praye, to suffer the Wolues to werry the sheepe. And in case the goodes wherewith Images be decked, were iustly gotten, yet is it extreme madnesse, so folyshely, and wyckedly to bestowe goodes purchased by wysedome and trueth. Of suche leawdnes *Lactantius* wryteth thus: Men do in vayne decke Images of the goddes with golde, ywery and precious stone, as though they coulde take any pleasure of these thynges. For what vse haue they of precious gyftes, whiche vnderstande nor feele nothyng? euen the same that dead men haue. For with lyke reason do they bury dead bodyes, farced with spyces and odours, and clothed with precious vestures, and decke Images, whiche neyther felte or knewe when they were made, nor vnderstande when they be honoured, for they gette no sense and vnderstandyng by theyr consecration. Thus farre *Lanctantius*, and muche more, to longe here to rehearse, declaryng that as lyttle gyrles playe with lyttle puppettes, so be these decked Images great puppettes for olde fooles to playe with. And that we may knowe what, not only men of our religion, but Ethnickes also, iudge

Dialogo. de legibus. 10.

Lib. 2. instit. cap. 4

of

of suche decking of dead Images, it is not vnprofitable to heare what *Seneca* a wyse and excellent learned Senatour of Rome and Philosopher sayeth, concernyng the foolyshnes of auncient and graue men, vsed in his tyme in worshyppyng and decking of Images: We (sayeth *Seneca*) be not twyse children, (as the common saying is) but alwayes chyldren, but this is the difference, that we beyng elder, play the chyldren. And in these playes they bryng in before, greate and well decked puppettes (for so he calleth Images) oyntmentes, incense and odours. To these puppettes they offer vp sacrifice, whiche haue a mouth, but not the vse of teeth. Vppon these they put attyrying, and precious apparell, whiche haue no vse of clothes. To these they geue golde and syluer, whiche they who receaue it, (meanyng the Images) lacke, aswell as they that haue geuen it from them. And *Seneca* muche commendeth *Dionisius* kyng of Sicile, for his merye robbyng of suche decked and iewelled puppettes. But you wyll aske, what doth this appertayne to our Images, whiche is wrytten agaynst the Idolles of the Gentyles? All together surely. For what vse or pleasure haue our Images of theyr decking and precious ornamentes? Dyd our Images vnderstande when they were made? or knowe when they bee so trymmed and decked? Be not these thynges bestowed vppon them, as muche in vayne, as vppon dead menne whiche

haue

haue no sense? Wherefore it followeth, that there is lyke foolyshnesse and lewdenesse in deckyng of our Images, as great puppettes for olde fooles, lyke chyldren, to play the wycked play of Idolatry before, as was amongest the Ethnikes and Gentyles. Our Churches stand full of such great puppettes, wonderously decked and adourned, Garlandes and Coronettes be set on theyr heades, precious pearles hangyng about theyr neckes, theyr fyngers shyne with rynges, set with precious stones, theyr dead and styffe bodyes, are clothed with garmentes styffe with golde. You woulde beleue that the Images of our men Sainctes, were some Prynces of Persie lande, with theyr proude apparell, and the Idols of our women Sainctes, were nyce and well trymmed harlottes, temptyng theyr paramours to wantonnesse: Whereby the Sainctes of God are not honoured, but most dishonoured, and theyr godlynes, sobernes, chastitie, contempte of ryches, and of the vanitie of the worlde, defaced and brought in doubt, by suche monstruous deckyng, moste differyng from theyr sober and godly lyues. And because the whole Pageaunt muste throughly be playde, it is not enough thus to decke Idolles, but at the last, come in the Priestes them selues, lykewyse decked with golde and pearle, that they may be meete seruauntes for suche lordes, and ladyes, and fytte worshyppers of suche goddes and goddesses. And with a solempne pace, they

passe

passe forth before these golden puppettes, and downe to the grounde on theyr marybones before these honorable Idols, and then rising vp againe, offer vp odours and incense vnto them, to geue the people an example of double Idolatry, by worshipping not only the Idoll, but the golde also, and ryches wherwith it is garnyshed. Which thynges, the moste part of our olde martirs rather then they woulde do, or once kneele, or offer vp one crombe of incense before an Image, suffered most cruell and terrible deathes, as the hystories of them at large do declare. And here agayne theyr allegation out of Gregory the fyrst and Damassen, that Images be the lay mens bookes, and that picture is the scripture of ydiotes and simple persons, is worthy to be considered. For as it hath ben touched in dyuers places before, howe they be bookes teachyng nothyng but lyes, as by Sainct Paule in the fyrst Chapter to the Romaynes euidently appeareth, of the Images of God: So what maner of bookes and scripture these paynted and gylt Images of Saintes be vnto the common people, note well I pray you. For after that our preachers shall haue instructed and exhorted the people to the folowyng of the vertues of the Sainctes, as contempt of this worlde, pouertie, sobernes, chastitie, and suche lyke vertues, whiche vndoubtedly were in the Sainctes: Thinke you assone as they turne theyr faces from the preacher, and loke vpon the grauen bookes & paynted

Greg. Epist ad Serenū Massi.
Damass. de fide ortho. li. 4. ca. 17.

ted ſcripture of the glorious gylt Images and Idolles, all ſhynyng and glitteryng with metall and ſtone, and couered with precious veſtures, or els with *Chærea* in Terence, beholde a paynted table, wherein is ſet foorth by the art of the paynter, an Image with a nyce & wanton apparell and countenaunce, more lyke to *Venus* or *Flora*, then Mary Magdalene, or yf lyke to Mary Magdalene, it is when ſhe played the harlot, rather then when ſhe wept for her ſinnes. When I ſay, they turne about from the preacher, to theſe bokes and ſcoolemaſters and paynted ſcriptures: ſhall they not fynde them lying bookes? teachyng other maner of leſſons, of eſteemyng of ryches, of pryde, and vanitie in apparell, of nyceneſſe and wantonneſſe, and peraduenture of whordome, as *Chærea* of lyke pictures was taught. And in Lucian, one learned of *Venus Gnidia* a leſſon, to abominable here to be remembred. Be not theſe thynke you pretie bookes and ſcriptures for ſymple people, and ſpecially for wyues and younge maydens to looke in, reade on, and learne ſuch leſſons of? What wyll they thynke eyther of the preacher, who taught them contrary leſſons of the Sainctes, and therefore by theſe caruen Doctours, are charged with a lye, or of the Sainctes them ſelues, yf they beleue theſe grauen bookes and paynted ſcriptures of them, who make the Sainctes nowe raignyng in heauen with God, to theyr great diſhonor, ſcoolemaſters of ſuch vanitie, whiche they

they in theyr lyfe tyme moste abhorred? For what lessons of contempt of ryches and vanitie of this worlde, can such bookes, so besmeared with golde, sette with stone, couered with sylkes, teache? What lessons of sobernesse and chastitie, can our women learne of these pictured scriptures, with theyr nyce apparell and wanton lookes? But awaye for shame with these coloured clokes of Idolatry, of the bokes and scriptures of Images and pictures, to teache ydiotes, nay to make ydiotes and starke fooles and beastes of Christians. Do men I pray you, when they haue the same bookes at home with them, runne on pilgrimage to seke lyke bokes at Rome, Compostella, or Hierusalem, to be taught by them? when they haue the lyke to learne of at home? Do men reuerence some bookes, and despyse and sette lyght by other of the same sort? Do men kneele before theyr bookes, lyght candels at none tyme, burne incense, offer vp golde and syluer, and other gyftes to theyr bookes? Do men eyther faine or beleue miracles to be wrought by their bokes? I am sure that the newe Testament of our Sauiour Jesus Christe, conteynyng the worde of life, is a more liuely, expresse and true Image of our Sauiour, then all carued, grauen, molten, and painted Images in the world be, and yet none of all these thynges be done to that booke or Scripture of the Gospell of our Sauiour, whiche be done to Images and pictures, the bookes and scriptures of lay men

and ydiotes, as they call them. wherefore call them what they lyste, it is moste euident by theyr dedes, that they make of them none other bookes nor Scriptures, then suche as teache most fylthy and horrible Idolatry, as the vsers of such bookes dayly proue by continuall practising of the same. O bookes and scriptures, in the whiche the deuyllyshe scoolemaster Sathan, hath penned the lewde lessons of wycked Idolatrye, for his dastardlye disciples and scollers to beholde, reade, and learne, to Goddes most hygh dishonour, and theyr moste horrible dampnation. Haue not we ben much bounde thinke you, to those which should haue taught vs the trueth out of Gods booke and his holye Scripture, that they haue shut vp that booke and Scripture from vs, and none of vs so bold as once to open it, or reade on it? and in steade therof, to spreade vs abroade these goodly caruen and gilted bookes and paynted scriptures, to teache vs such good and godly lessons? Haue not they done well, after they ceassed to stande in pulpyttes them selues, and to teache the people committed to theyr instruction, kepyng sylence of Gods worde, and become dombe dogges (as the Prophete calleth them) to sette vp in theyr steade, on euery pyller and corner of the Churche, suche goodlye doctours, as dombe, but more wycked then them selues be? We nede not to complayne of the lacke of one dombe Parson, hauyng so many dombe deuyllyshe Vicars (I meane these Idols and paynted

ted puppettes) to teache in theyr steade. Nowe in the meane season, whyleſt the dombe and dead Idolles stande thus decked and clothed, contrary to Gods lawe and commaundement, the poore Christian people, the lyuely Images of God, commended to vs so tenderlye by our Sauiour Christ, as moste deare to hym, stande naked, shyueryng for colde, and theyr teeth chatteryng in theyr heades, and no man couereth them, are pined with hunger and thirſt, and no man geueth them a penye to refreshe them, where as poundes be redy at all tymes (contrary to Gods worde and wyll) to decke and trymme dead stockes and stones, whiche neyther feele colde, hunger, ne thyrſt.

Clemens hath a notable sentence concernyng this matter, saying thus: That Serpent the deuyll doth by the mouth of certayne men, vtter these wordes: We for the honour of the inuisible God, do worship visible Images, which doubtlesse is moste false. For yf you wyll truely honour the Image of God, you shoulde by doyng well to man, honour the true Image of God in hym. For the Image of God is in euery man. But the lykenesse of God is not in euery one, but in those only which haue a godlye hart and pure myinde. If you wyll therefore truely honour the Image of God, we do declare to you the trueth, that ye do well to man, who is made after the Image of GOD, that you geue honour and reuerence to hym, & refreshe the hungrye with meate, the thirſtie

Lib. 5. ad Iacob. domini.

with drynke, the naked with clothes, the sicke with attendaunce, the straunger harbourlesse with lodgyng, the prysoners with necessaryes, and this shalbe accompted as truely bestowed vpon God. And these thynges are so directly apperteynyng to Gods honour, that whosoeuer doth not this, shall seme to haue reproched and done vyllanye to the Image of God. For what honour of God is this, to runne to Images of stocke and stone, and to honour vayne and dead figures as God, and to despyse man in whom is the true Image of God? And by and by after he saith: Understande ye therfore that this is the suggestion of the serpent Sathan, lurkyng within you, which perswadeth you that you are godly, when you honour insensible and dead Images, and that you be not vngodly, when you hurt or leaue vnsuccoured the liuely and reasonable creatures. All these be the wordes of Clemens.

Note I pray you, howe this most auncient & learned doctour, within one hundreth yeres of our Sauiour Chrystes tyme, moste playnely teacheth, that no seruice of God, or religion acceptable to hym, can be in honorying of dead Images: but in succouryng of the poore, the lyuely Images of GOD, accordyng to Saint James, who saith: This is the pure and true religion before God the father, to succour fatherlesse and motherlesse chyldren & wydowes in theyr affliction, and to kepe hymselfe vndefyled from this worlde. True religion than

and

and pleasyng of God, standeth not in makyng, settyng vp, payntyng, gyldyng, clothyng, and deckyng of dombe and dead Images (which be but great puppettes and maumentes for olde fooles in dotage, and wycked Idolatry, to dally and play with) nor in kissing of them, capping, kneelyng, offering to them, in sensing of them, settyng vp of candels, hangyng vp of legges, armes, or whole bodyes of wax before them, or praying and askyng of them or of Saintes, thinges belongyng onlye to God to geue. But all these thynges be vayne, and abominable, and moste dampnable before God. Wherefore all suche do not only bestowe theyr money and labour in vayne: but with theyr paynes and coste, purchase to them selues Goddes wrath and vtter indignation, and euerlastyng dampnation both of body and soule. For ye haue harde it euidently proued in these Homylyes agaynst Idolatry, by Gods worde, the Doctours of the Churche, Ecclesiasticall Hystories, reason, and experience, that Images haue ben and be worshipped, and so Idolatrye committed to them, by infinite multitudes, to the greate offence of Gods maiestie, and daunger of infinite soules, and that Idolatry can not possibly be seperated from Images set vp in Churches and Temples, gylded and decked gorgeously, and that therefore our Images be in deede very Idols, and so all the prohibitions, lawes, curses, threatninges of horrible plagues,

plagues, aſwell temporall as eternall, conteyned in the holy Scripture, concernyng Idols, and the makers, maynteyners, and worſhyppers of them, appertayne alſo to our Images ſet vp in Churches and Temples, to the makers, mainteyners, and worſhippers of them. And all thoſe names of abomination, whiche Gods worde in the holy Scriptures geueth to the Idols of the Gentyles, appertayne to our Images, beyng Idolles lyke to them, and hauyng lyke Idolatrye committed vnto them. And Gods owne mouth in the holye Scriptures calleth them vanities lyes, deceiptes, vnclenlyneſſe, fylthyneſſe, dounge, miſchiefe, and abomination before the Lord. Wherfore, Gods horrible wrath, and our moſte dreadfull daunger, can not be auoyded, without the deſtruction and vtter abolyſhyng of all ſuche Images and Idols, out of the Churche and Temple of God, which to accompliſhe, god put in the mindes of all Chriſtian Princes. And in the meane tyme, let vs take hede and be wyſe, O ye beloued of the Lorde, and let vs haue no ſtraunge gods, but one onlye God, who made vs when we were nothyng, the father of our Lorde Jeſus Chryſt, who redeemed vs when we were loſt, and with his holy ſpirite who doth ſanctifie vs. For this is lyfe eüerlaſtyng, to knowe him to be the only true God, and Jeſus Chryſt
Joh. 17. whom he hath ſent. Let vs honor and worſhip for religion ſake none but him, and him let vs worſhip and honour, as he wyll him ſelfe, and

hath

hath declared by his worde, that he wylbe honoured and worshipped, not in, nor by Images or Idolles, whiche he hath most strayghtly forbydden, neyther in kneelyng, lyghtyng of candels, burnyng of incense, offryng vp of gyftes vnto Images and Idolles, to beleue that we shall please hym, for all these be abomination before GOD: but let vs honour and worship God in spirite and trueth, fearyng and louyng him aboue all thinges, trustyng in hym onely, callyng vppon him, and prayyng to him only, praysyng and laudyng of hym onely, and all other in hym, and for hym. For suche worshippers doth our heauenly father loue, who is the moste purest spirite, and therefore wylbe worshipped in spirite and trueth. And suche worshippers were Abraham, Moses, Dauid, Helias, Peter, Paule, John, and all other the holy Patriarkes, Prophetes, Apostles, Martyres, and all true Sainctes of God: who all, as the true frendes of GOD, were enemyes and destroyers of Images and Idols, as the enemyes of God, and his true religion. Wherefore take heede and be wyse, O ye beloued of the Lorde, and that whiche others, contrary to Goddes worde, bestowe wickedly, and to theyr dampnation, vpon dead stockes and stones, (no Images but enemies of God and his Sainctes) that bestowe ye, as the faythfull seruauntes of God, accordyng to Goddes worde, mercyfully vppon poore men and women, fatherlesse childzen, widowes, sicke persons, straungers, prysoners, and

John. 4.

and such others, that be in any necessitie, that ye may at that great day of the Lord, heare that most blessed and comfortable saying of our Sauiour Christ: come ye blessed into the kyngdome of my father, prepared for you before the beginning of the worlde. For I was hungry, and ye gaue me meate: thirstie, and ye gaue me drinke: naked, and ye clothed me: harbourlesse, and ye lodged me: in prison, and ye visited me: sicke, and ye comforted me: for whatsoeuer ye haue done for the poore and nedye in my name, and for my sake, that haue ye done for me. To the whiche his heauenly kingdome, God the father of mercyes bryng vs, for Jesus Christes sake our onely Sauiour, mediatour, and aduocate: to whom, with the holy ghost, one immortall, inuisible, and most glorious God, be all honour and thankes geuyng, and glory, world without ende. Amen.

IT is a common custome vsed of al men, when they intende to haue their frendes or neyghbours to come to theyr houses, to eate or drynke with them, or to haue any solempne assembly, to treate and talke of anye matter, they wyll haue theyr houses whiche they kepe, in continuall reparations, to be cleane and fine, least they shoulde be counted sluttyshe, or lyttle to regarde theyr frendes and neyghbours: Howe much more then ought the house of God, whiche we commonly call the Churche, to be sufficiently repayred in all places, and to be honorably adourned and garnyshed, and to be kept cleane and sweete, to the comfort of the people that shall resort thereto?

It appeareth in the holy Scripture, howe Gods house, whiche was called his holy Temple, and was the mother Churche of all Jury, fell sometymes into decaye, and was oftentymes prophaned, and defyled through the negligence and vngodlynes of suche as hadde charge thereof. But when godly kynges and gouer-

gouernours were in place, then commaundement was geuen forthwith, that the Churche and Temple of God should be repayred, and the deuotion of the people to be gathered, for the reparation of the same. We reade in the fourth booke of the kynges, howe that kyng Joas beyng a godly Prince, gaue commaundement to the Priestes, to conuert certayne offerynges of the people, towardes the reparation & amendement of Gods Temple.

4. Re. 12.

4. Re. 22. Lyke commaundement gaue that most godly kyng Josias, concerning the reparation and reedification of Gods Temple, whiche in his time he founde in sore decaye. It hath pleased almightie God, that these hystories touchyng the reedifiyng and repayryng of his holy Temple, shoulde be written at large, to thende we should be taught thereby. Fyrst, that GOD is well pleased, that his people shoulde haue a conuenient place to resorte vnto, and to come together; to prayse and magnifie Gods holye name. And secondly, he is highly pleased with all those whiche diligently and zelously, go about to amende and restore such places, as are appoynted for the congregation of Gods people to resort vnto, and wherein they humblye and ioyntlye render thankes to GOD for his benefites, and with one hart and voyce, prayse his holy name. Thyrdlye, God was sore displeased with his people, because they buylded, decked, and trymmed vp theyr owne houses, and suffred Gods house to be in ruine and decay-

decay, to lie vncomly and fulsomly. Wherefore God was sore greeued with them, and plaged them, as appeareth in the Prophete Haggeus. Thus sayeth the Lorde: Is it tyme for you to dwell in your seeled houses, and the Lordes house not regarded? Ye haue sowed muche, and gathered in but lytle, your meate and your clothes haue neyther fylled you, nor made you warme, and he that had his wages, put it in a bottomlesse purse. By these plagues whiche God layde vppon his people for neglectyng of his Temple, it may euidentlye appeare, that GOD wyll haue his Temple, his Churche, the place where his congregation shall resort to magnifie hym, well edified, well repayred, and well maynteyned. Some, neyther regardyng godlynes, nor the place of godly exercise, wyll say: The Temple in the olde lawe, was commaunded to be buylt and repayred by God hym selfe, because it had great promyses annexed vnto it, and because it was a fygure, a Sacrament, or a signification of Chryst, and also of his Church. To this may be easely aunswered. Fyrst, that our Churches are not destitute of promyses, forasmuche as our Sauiour Chryst sayeth: where two or three are gathered in my name, there am I in the mydes amonge them. A great number therfore commyng to Churche together in the name of Chryst, haue there, that is to say in the Church, their God and Sauiour Chryst Iesus, presentlye amonge the congregation of his faythfull people, Hagge. 2

people, by his grace, by his fauoure and godly assistence, accordyng to his moste assured and comfortable promyses. Why than ought not Christian people, to buylde them Temples and Churches, hauyng as great pomyses of the presence of GOD, as euer had Salomon for the materiall Temple whiche he dyd buylde? As touchyng the other poynt, that Salomons Temple was a fygure of Chryst: We knowe that nowe in the tyme of the cleare lyght of Chryst Jesus the sonne of God, all shadowes, figures, and significations are vtterly gone, all vayne and vnprofitable ceremonyes, both Jewyshe and heathenishe, fullye abolyshed. And therefore our Churches are not set vp for fygures and significations of Messias and Chryste to come, but for other godlye and necessary purposes. That is to say, that lyke as euery man hath his owne house to abyde in, to refreshe hym selfe in, to rest in, with suche lyke commodities: so almyghtie GOD wyll haue his house and pallace, whyther the holle paryshe and congregation shall resort, whiche is called the Churche and Temple of God, for that the Churche, whiche is the companye of Goddes people, doth there assemble and come together to serue hym. Not meanyng hereby, that the Lorde whom the heauen of heauens is not hable to holde or compryse, doth dwell in the Churche of lime and stone, made with mans handes, as wholly and onely conteyned there within, and no where els, for so he ne-

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uer dwelt in Salomons Temple. Moreouer the Churche or Temple is counted and called holye, yet not of it selfe, but because Goddes people resortyng therevnto, are holy and exercise them selues in holy and heauenly thinges. And to the intent ye may vnderstande further, why Churches were buylt amonge Christian people, this was the greatest consideration: that GOD myght haue his place, and that God myght haue his tyme, duely to be honoured and serued of the whole multitude in the paryshe. Fyrst, there to heare and learne the blessed worde and wyll of the euerlastynge GOD. Secondly, that there the blessed Sacramentes whiche our Lorde and Sauioure Chryste Jesus hath ordayned and appoynted, should be duely, reuerently, and honorably ministred. Thyrdly, that there the whole multitude of Goddes people in the paryshe, should with one voyce and harte, call vpon the name of GOD, magnifie and prayse the name of GOD, render earnest and hartie thankes to our heauenly father, for his heape of benefites, dayly and plentifully powred vppon vs, not forgettyng to bestowe our almes vppon Goddes pouertie, to thintent GOD maye blesse vs the more rychely. Thus ye may well perceaue and vnderstande, wherfore Churches were buylt and set vp amongst Christian people, and dedicated, and appoynted to these godlye vses, and vtterly exempted from all fylthy, prophane, and worldly vses. Wherefore

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all they that haue lyttle mynde or deuotion, to repayre and buylde Gods Temple, are to be counted people of muche vngodlynesse, spurnyng agaynst good order in Christes Churche, despising the true honour of God, with euyll example offendyng, and hindering their neighbours, otherwyse well and godlye disposed. The worlde thinketh but a tryfle, to see theyr Churche in ruine and decay. But who so doth not laye to theyr helpyng handes, they sinne agaynst God, and his holy congregation. For if it had not ben sinne to neglect and passe lyttle vppon the reedifiyng and buyldyng vp agayne of his Temple: God woulde not haue ben so muche greeued, and so soone haue plaged his people, because they buylded and decked theyr owne houses so gorgeously, and despised the house of God theyr Lorde. It is sinne and shame to see so many Churches, so ruinous, and so foully decayed, almost in euery corner. If a mans priuate house wherin he dwelleth, be decayde, he wyll neuer cease, tyll it bee restored vp agayne. Yea, if his barne where he kepeth his corne be out of reparations: what diligence vseth he to make it in perfect state agayne? If his stable for his Horse, yea, tye stye for his Swyne, be not able to holde out water and wynde: howe carefull is he to do cost theron? And shall we be so mindefull of our common base houses, deputed to so lowe occupiying: and be forgetfull towarde that house of God, wherein be ministred the wordes of our

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eternall saluation, wherein be entreated the Sacramentes and misteries of our redemption? The fountayne of our regeneration is there presented to vs, the partakyng of the body and bloud of our Sauiour Christe, is there offered vnto vs: And shall we not esteeme the place where so heauenly thynges be handeled? Wherfore, yf ye haue any reuerence to the seruice of God, yf ye haue any common honestie, yf ye haue any conscience in kepyng of necessary and godly ordinaunces, kepe your Churches in good repayre, whereby ye shall not onlye please God, and deserue his manyfolde blessynges, but also deserue the good report of all godly people.

The seconde poynt, whiche apperteyneth to the mayntenaunce of Gods house, is, to haue it well adourned, and comely and cleane kept. Whiche thynges maye be the more easely performed, when the Churche is well repayred. For like as men are well refreshed and comforted, when they fynde theyr houses hauyng all thynges in good order, and all corners cleane and swete: So when Gods house the Church is well adourned, with places conuenient to sit in, with the Pulpit for the preacher, with the Lordes Table for the ministration of his holy Supper, with the Font to Christen in, and also is kepte cleane, comely, and swetely, the people is the more desirous and the more comforted to resort thyther, and to tary there the whole tyme appoynted them. With what

earnestnes, with what vehement zeale, dyd our Sauiour Christ driue the byers and sellers out of the Temple of GOD, and hurled downe the tables of the chaungers of money, and the seates of the doue sellers, and coulde not abyde that any man shoulde carry a vessell through the Temple? He tolde them that they had made his fathers house a denne of theues, partly through theyr superstition, hypocrisie, false worship, false doctrine and insatiable couetousnes, and partlye through contempte, abusyng that place with walkyng and talkyng, with worldelye matters, without all feare of God, and due reuerence to that place. What dennes of thieues the Churches of Englande haue ben made by the blasphemous bying and sellyng the moste precious body and bloud of Chryst in the Masse, as the worlde was made to beleue, at diriges, at monthes myndes, in trentalles, in Abbeyes and Chaunteryes, beside other horryble abuses (Gods holy name be blessed for euer) we nowe see and vnderstande. All these abominations, they that supplye the rowme of Chryste, haue clensed and purged the Churches of Englande of, takyng away all suche fulsomnes and fylthynes, as through blynde deuotion and ignoraunce hath crept into the Churche this manye hundreth yeres. Wherefore, O ye good Christian people, ye dearely beloued in Chryste Jesu, ye that glory not in worldly and vayne religion, in phantasticall adournyng and deckyng

Math. 5.

kyng, but reioyce in hart, to see the glory of God truely set fooryth, and the Churches restored to theyr auncient and godlye vse, render your moste hartie thankes to the goodnesse of almightie God, who hath in our dayes styrred vp the hartes, not onely of his godly preachers and ministers, but also of his faythfull and moste Christian magistrates and gouernours, to bryng such godly thynges to passe. And forasmuche as your Churches are scoured and swepte from the sinnefull and superstitious fylthynesse wherewith they were defyled and disfigured: Do ye your partes, good people, to kepe your Churches comelye and cleane, suffer them not to be defyled with rayne and weather, with dongue of doues, and owles, stares, and choughes, and other fylthynesse, as it is foule and lamentable to beholde in many places of this countrey. It is the house of prayer, not the house of talkyng, of walkyng, of brawlyng, of minstrelsie, of hawkes, of dogges. Prouoke not the displeasure and plagues of GOD, for dispising and abusyng his holy house, as the wycked Iewes dyd. But haue GOD in your harte, be obedient to his blessed wyll, bynde your selues euery man and woman, to theyr power, towarde the reparations and cleane kepyng of your Churche, to the intent ye maye be partakers of Gods manyfolde blessynges, and that ye maye the better bee encouraged to resorte to your parysshe Churche, there to learne your dueties

towarde God and your neyghbour, there to be
present and partakers of Christes holy Sacra-
mentes, there to render thankes to your hea-
uenlye father for the manyfolde benefites
whiche he dayly powreth vppon you,
there to praye together, and to
call vppon Gods holye
name, whiche be
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THE lyfe whiche we lyue in this woꝛld (good chꝛiſtian people) is of the free benefite of God lent vs, yet not tobſe it at our pleaſure, after our own fleſh lye wyll: But to trade ouer the ſame, in thoſe woꝛkes which are beſeeming them that are become newe creatures in Chꝛiſt. Theſe woꝛkes the Apoſtle calleth good woꝛkes, ſaying: We are Gods woꝛkemanſhip created in Chꝛyſt Jeſu to good woꝛkes, whiche God hath oꝛdeyned that we ſhoulde walke in them. And yet his meanyng is not by theſe woꝛdes, to induce vs to haue any affiaunce, oꝛ to put anye confidence in our woꝛkes, as by the merite and deſeruyng of them, to purchaſe to our ſelues and others, remiſſion of ſynne, and ſo conſequently euerlaſtyng lyfe, foꝛ that were mere blaſphemy agaynſt Gods mercy, and great derogation to the bloudſheding of our Sauiour Jeſus Chꝛyſte. Foꝛ it is of the free grace and mercy of God, by the mediation of the bloud of his ſonne Jeſus Chꝛiſt, without merite oꝛ deſer-

Ephel. 2.

seruyng on our part, that our synnes are forgeuen vs, that we are reconciled and brought agayne into his fauour, and are made heyres of his heauenly kyngdome. Grace (saith S. Augustine) belongeth to God, who doth call vs, and than hath he good workes whosoeuer receiued grace. Good workes then bryng not forth grace: but are brought foorth by grace. The whele (saith he) turneth rounde, not to the ende that it may be made rounde: but because it is fyrste made rounde, therfore it turneth rounde. So, no man doth good workes to receiue grace by his good workes: but because he hath fyrste receiued grace, therefore consequentlye he doth good workes. And in another place he saith: Good workes go not before in hym whiche shall afterwarde be iustified, but good workes do folowe after when a man is fyrst iustified. Saint Paule therefore teacheth, that we must do good workes for diuers respectes. Fyrst, to shewe our selues obedient chyldren vnto our heauenly father, who hath ordeyned them, that we shoulde walke in them. Secondly, for that they are good declarations and testimonies of our iustification. Thyrdly, that others seyng our good workes, may the rather by them be styrred vp and excited to glorifie our father whiche is in heauen. Let vs not therefore be slacke to do good workes, seyng it is the wyll of God that we shoulde walke in them, assuryng our selues that at the last daye, euery man shall receiue of God for his

Aug. de diuer. questi. ad simplic. li. 1. que. 28

Aug. de fide et operibus, cap. 4.

his labour done in true fayth, a greater reward then his worckes haue deserued.
And because somewhat shall nowe be spoken of one particuler good worcke, whose commendation is both in the lawe, and in the Gospell: thus muche is sayde in the begynnyng generally of all good worckes. Fyrst, to remoue out of the way of the simple and vnlearned, this daungerous stumblyng blocke, that any man shoulde go about to purchase or bye heauen with his worckes. Secondly, to take away (so nygh as may be) from enuious myndes, and slaunderous tongues, all iuste occasion of slaunderous speakyng, as though good worckes were reiected. This good worcke which nowe shalbe intreated of, is fastyng, whiche is founde in the scriptures to be of two sortes. The one outwarde, parteynyng to the bodye, the other inwarde, in the harte and mynde. This outwarde faste, is an abstinence from meate, drynke, and all naturall foode, yea from all delicious pleasures and delectations worldly. When this outwarde fast perteyneth to one particuler man, or to a fewe, and not to the whole number of the people, for causes whiche hereafter shalbe declared, then it is called a priuate faste: But when the whole multitude of men, women, and chyldren, in a townesship or Citie, yea though a whole countrey do fast, it is called a publique fast. Suche was that fast whiche the whole multitude of the chyldren of Israell were commaunded to

kepe the tenth day of the seuenth moneth, because almightie God appoynted that day to be a clensyng day, a day of an atonement, a tyme of reconciliation, a daye wherein the people were clensed from theyr sinnes. The order and maner how it was done, is written in the .xvi. and .xxiii. Chapter of Leuiticus. That day the people did lament, mourne, wepe, and bewaile theyr former sinnes. And whosoeuer vpon that day dyd not humble his soule, bewaylyng his sinnes, as is sayde, abstaynyng from all bodylye foode, vntyll the euenyng: that soule (sayth almightie God) should be destroyed frō among his people. We do not reade that Moses ordeyned by order of lawe, any dayes of publique fast throughout the whole yere, more then that one daye. The Jewes notwithstandyng had more times of common fasting, which the Prophete Zachary reciteth, to be the faste of the fourth, the faste of the fyfth, the faste of the seuenth, and the fast of the tenth moneth. But for that it appeareth not in the Leuitical law, when they were instituted, it is to be iudged, that those other tymes of fastyng, more then the fast of the seuenth moneth, were ordayned among the Jewes, by the appoyntment of theyr gouernours, rather of deuotion, then by any open commaundement geuen from God. Vppon the ordinaunce of this generall faste, good men tooke occasion to appoynt to them selues priuate fastes, at such tymes as they dyd eyther earnestlye lament and bewayle theyr

Leui. 16. and. 23.

Zach. 8.

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sinnefull lyues, or dyd addict them selues to more feruent prayer, that it might please God to turne his wrath from them, when eyther they were admonished and brought to the consideration therof, by the preachyng of the Prophetes, or otherwyse, when they sawe present daunger to hange ouer theyr heades. This sorowfulnes of hart, ioyned with fastyng, they vttered sometyme by theyr outwarde behauiour, and gesture of body, puttyng on sackcloth, sprinkling them selues with ashes & dust, and sitting or lying vppon the earth. For when good men feele in themselues the heauy burthen of sinne, see dampnation to be the reward of it, and beholde with the eye of theyr mynde, the horrour of hell: they tremble, they quake, and are inwardly touched with sorowfulnes of hart for theyr offences, and can not but accuse them selues, and open this their griefe vnto almightie God, and call vnto hym for mercye. This beyng done seriously, theyr mynde is so occupyed, partly with sorowe and heuynes, partly with an earnest desyre, to be delyuered from this daunger of hell and dampnation, that all lust of meate and drinke is layde apart, and lothsomnes of all worldlye thynges and pleasures, commeth in place, so that nothyng then lyketh them more, then to wepe, to lament, to mourne, and both with wordes, and behauiour of body, to shewe them selues wery of this lyfe. Thus dyd Dauyd fast, when he made intercession to almightie GOD for the

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chyldes lyfe, begotten in adultrye of Bethsabe Uryes wyfe. Kyng Achab fasted after this sort, when it repented hym of murderyng of Naboth, and bewayled his owne sinfull doinges. Suche was the Niniuites fast, brought to repentaunce by Jonas preachyng. When. xl. thousande of the Israelites were slayne in battell, agaynst the Beniamites, the Scripture sayeth: al the children of Israell, and the whole
Judg. 20 multitude of people went out to Bethell, and sat there wepyng before the Lorde, and fasted all that day vntyll nyght. So dyd Daniell, Hester, Nehemias, and many others in the olde Testament fast. But if any man wyll say, it is true, so they fasted in dede, but we are not nowe vnder that yoke of the lawe, we are set at libertie by the freedome of the Gospell, therefore those rytes and customes of the olde lawe, bynde not vs, except it can be shewed by the scriptures of the newe Testament, or by examples out of the same, that fastyng nowe vnder the Gospell, is a restraynte of meate, drinke, and al bodyly foode and pleasures from the body, as before. Fyrst, that we ought to fast, is a trueth more manyfest, then that it shoulde here nede to be proued, the scriptures which teache the same, are euident. The doubt therefore that is, is, whether when we fast we ought to withholde from our bodyes all meate and drinke, duryng the tyme of our fast, or no? That we ought so to do, may be well gathered vppon a question moued by the Phariseys to

Christ,

Chryste, and by his aunswere agayne to the same. Why (say they) do Johns Disciples faste often, and pray, and we lykewise? but thy Disciples eate and drynke, and fast not at all? Luke. 5.

In this smoth question, they coutche vp subtylly this argument or reason: Who so fasteth not, that man is not of GOD. For fastyng and prayer, are workes both commended and commaunded of God in his Scriptures, and all good men, from Moses tyll this tyme, aswell the Prophetes, as others, haue exercised them selues in theie workes. John also and his Disciples at this day do fast ofte, and praye muche, and so do we the Phariseys in lyke maner: But thy Disciples fast not at all, whiche yf thou wylt denye, we can easyly proue it. For whosoeuer eateth and drynketh, fasteth not. Thy Disciples eate and drynke, therefore they fast not. Of this we conclude, say they, necessarylye, that neyther art thou nor yet thy Disciples, of GOD. Chryst maketh aunswere saying: Can ye make, that the chyldren of the weddyng shall fast, whyle the brydegrome is with them? The dayes shall come, when the bridegrome shalbe taken from them: In those dayes shall they fast. Our Sauiour Christ, like a good master, defendeth the innocencie of his Disciples, agaynst the mallice of the arrogant Phariseys, and proueth that his Disciples are not gyltie of transgressyng any iotte of Goddes lawe, although as then they fasted not, and in his aunswere, reproueth the

Phari-

Phariseys of superstition, and ignorance. Superstition, because they put a religion in theyr doynges, and ascribed holynes to the outwarde worke wrought, not regardyng to what ende fastyng is ordeyned. Of ignorance, for that they coulde not discerne betwene tyme and tyme. They knewe not that there is a time of reioysyng and myrth, and a tyme agayne of lamentation and mournyng, whiche bothe he teacheth in his aunswere, as shalbe touched more largely hereafter, when we shall shewe what tyme is most fyt to fast in.

But here beloued, let vs note, that our Sauiour Christ, in makyng his aunswere to their question, denyed not, but confessed that his Disciples fasted not, and therefore agreeth to the Phariseys in this, as vnto a manifeste trueth: that who so eateth and drynketh fasteth not. Fastyng then, euen by Christes assent, is a withholdyng of meate, drynke, and all naturall foode from the body, for the determined tyme of fastyng. And that it was vsed in the primatiue Churche, appeareth moste euidently by the Chalcedon counsell, one of the foure fyrst generall counselles. The fathers assembled there, to the number of. 630. considerynge with them selues howe acceptable a thyng fastyng is to GOD, when it is vsed accordynge to his worde. Agayne, hauyng before theyr eyes also, the greate abuses of the same, crepte into the Churche at those dayes, through the negligence of them,

which

which should haue taught the people the right vse therof, and by vayne gloses, deuised of men: To reforme the sayd abuses, and to restore this so good and godly a worke, to the true vse therof, decreed in that counsell, that euery person, aswell in his priuate, as publique fast, shoulde continue al the day, without meate and drinke, tyll after the Euening prayer. And whosoeuer dyd eate or drynke before the Euenyng prayer was ended, shoulde be accóumpted and reputed, not to consider the puritie of his faste. This Canon teacheth so euidently, howe fastyng was vsed in the primatiue Churche, as by wordes, it cannot bee more playnely expressed.

Fastyng then, by the decree of those fyre hundreth and thirtie fathers, groundyng theyr determination in this matter, vpon the sacred Scriptures, and longe continued vsage, or practise, both of the Prophetes and other godlye persons, before the commyng of Christ, and also of the Apostles and other deuoute men in the newe Testament: is, a withholdyng of meate, drinke, and all naturall foode from the bodye, for the determined tyme of fastyng. Thus muche is spoken hytherto, to make playne vnto you, what fastyng is. Nowe hereafter shalbe shewed, the true and ryght vse of fastyng.

Good workes, are not all of one sort. For some are of them selues and of theyr owne proper nature alwayes good: as to loue GOD

aboue

aboue all thynges, to loue my neyghbour as my selfe, to honour father and mother, to honour the higher powers, to geue to euery man that whiche is his due, and such lyke. Other workes there be, whiche considered in them selues, without further respecte, are of theyr owne nature, mere indifferent, that is, neyther good, nor euyll, but take theyr denomination of the vse, or ende, wherevnto they serue. Which workes, hauyng a good ende, are called good workes, and are so in dede: but yet that commeth not of them selues, but of the good ende, whereunto they are referred. On the other syde, yf the ende that they serue vnto, be euyll, it can not then otherwyse bee, but that they must nedes be euyll also. Of this sort of workes, is fasting, which of it selfe, is a thing merely indifferent: But is made better or worse, by thende that it serueth vnto. For when it respecteth a good ende, it is a good worke: but the ende beyng euyll, the worke it selfe is also euyll. To fast then, with this perswasion of mynde, that our fastyng, and other good workes, can make vs good, perfect, and iuste men, and fynally, bryng vs to heauen: this is a deuillishe perswasion, and that fast, so farre of from pleasyng God, that it refuseth his mercy, and is altogether derogatory to the merytes of Christes death, and his precious bloud shedyng. This doth the parable of the Pharisey and the Publican teache. Two men (sayeth Chryst) went vp together to the Temple, to

Luke. 8.

pray,

pray, the one a Pharisey, the other a Publican. The Pharisey stoode and prayed thus within him selfe: I thanke thee, O God, that I am not as other men are, extortioners, vniust, adulterers, and as this Publican is. I faste twyse in the weeke, I geue tythes of all that I possesse. The Publican stode a farre of, and woulde not lyft vp his eyes to heauen, but smote his brest, and sayde: God be mercyfull to me a sinner. In the person of this Pharisey, our Sauiour Christ setteth out to the eye, and to the iudgment of the world, a perfect iuste, and ryghteous man, suche one as is not spotted with those vyces, that men commonly are infected with, extortion, bribery, pollyng, and pyllyng theyr neyghbours, robbers, and spoylers of common weales, craftie, and subtyle in choppyng, and chaungyng, vsyng false wayghtes, and detestable periurie, in theyr bying and sellyng, fornicatours, adulterers, and vicious lyuers. This Pharisey was no suche man, neyther faultie in any such lyke notorious crymes. But where other transgressed, by leauyng thynges vndone, which yet the lawe required: this man dyd more then was requisite by lawe. For he fasted twise in the weeke, and gaue tythes of all that he had. What coulde the worlde then iustlye blame in this man? yes, what outwarde thing more, coulde be desyred to be in hym, to make him a more perfect, and a more iust man? Truelye nothing by mans iudgement. And yet our

Saui-

Sauiour Chryst preferreth the poore Publican without fastyng, before hym with his fast. The cause why he doth so, is manyfest. For the Publican, hauyng no good workes at all to trust vnto, yelded vp hym selfe vnto God, confessyng his sinnes, and hoped certaynely to be saued by Gods free mercy onely. The Pharisey glorved, and trusted so much to his workes, that he thought hym selfe sure ynough without mercy, and that he shoulde come to heauen by his fastyng and other dedes. To this ende serueth that parable. For it is spoken to them that trusted in themselues, that they were ryghteous, and despised other. Yet we, because the Pharisey directed his workes to an euyll ende, seekyng by them iustification, whiche in dede is the proper worke of GOD, without our merites, his fastyng twyse in the weeke, and all his other workes, though they were neuer so many, and seemed to the worlde neuer so good and holye, yet in very dede before God, they are altogether euyll and abominable. The marke also, that the hypocrites shote at with theyr fast, is, to appeare holy in the eye of the worlde, and so to winne commendation and prayse of men. But our Sauiour Chryst sayeth of them, they haue theyr reward, that is, they haue prayse and commendation of men, but of God they haue none at all. For whatsoeuer tendeth to an euyll ende, is it selfe by that euyll ende, made euyll also. Agayne, so long as we kepe vngodlines in our hartes, and

Math. 6.

suffer

suffer wicked thoughtes to tarry there, though we faste as ofte as dyd eyther Saint Paule, or John Baptist, and kepe it as strayghtly as dyd the Niniuites: yet shall it be not only vnprofitable to vs, but also a thyng that greatly displeaseth almightie God. For he sayth, that his soule abhorreth and hateth such fastynges, yea they are a burthen vnto hym, and he is weary of bearyng them. And therefore he inueyeth moste sharpely agaynste them, saying by the mouth of the Prophete Esay: Beholde, when ye faste, your lust remayneth styll, for ye do no lesse violence to your detters. Lo, ye faste to stryfe and debate, and to smyte with the fyst of wyckednes. Nowe ye shall not faste thus, that you may make your voyce to be harde aboue. Thynke ye this faste pleaseth me, that a man should chasten hym selfe for a day? shoulde that be called a fastyng or a day that pleaseth the Lorde? Nowe dearely beloued, seyng that almightie God alloweth not our faste, for the workes sake, but chiefely respecteth our hart howe it is affected, and then estemeth our faste eyther good or euyll by thende that it serueth for: it is our part to rent our hartes, and not our garmentes, as we are aduertised by the Prophete Joell, that is, our sorowe and mournyng must be inwarde in the hart, and not in outwarde shewe onlye, yea it is requisite that fyrst before all thynges, we clense our hartes from sinne, and then to direct our fast to suche an ende, as God wyll allowe to be good.

Esay. 1.

Esay. 58

Joel. 2.

There be three endes, wherunto yf our faste be directed, it is then a worke profitable to vs, and accepted of God.

The fyrst is, to chastise the flesshe, that it be not to wanton, but tamed and brought in subiection to the spirite. This respect had Sainct
1. Cor. 9. Paule in his fast, when he sayde: I chastise my body, and bryng it into subiection, lest by any meanes it commeth to passe, that when I haue preached to other, I my selfe be founde a castaway.

The seconde, that the spirite maye be more feruent and earnest in prayer. To this ende
Actes. 13. fasted the Prophetes and teachers that were at Antioche, before they sent foorth Paule and Barnabas to preache the Gospell. The same two Apostles fasted for the lyke purpose, when they commended to God, by theyr earnest prayers, the congregations that were at *Antioche*, *Pisidia*, *Iconium*, and *Listris*,
Act. 14. as we reade in the Actes of the Apostles.

The thirde, that our fast be a testimonie and witnesse with vs before God, of our humble submission to his high maiestie, when we confesse and acknowledge our sinnes vnto hym, and are inwardly touched with sorowfulnesse of hart, bewaylyng the same in the affliction of our bodyes.

These are the three endes, or ryght vses of fastyng. The fyrst belongeth moste properly to priuate fast. The other two are common, aswel to publique fast, as to priuate. And thus much

for

for the vse of fastyng. Lorde haue mercy vpon vs, and geue vs grace, that whyle we lyue in this miserable worlde, we maye through thy helpe, bryng forth this and such other fruites of the spirite, commended and commaunded in thy holy worde, to the glory of thy name, and to our comfortes, that after the rase of this wretched lyfe, we may lyue euerlastyngly with thee in thy heauenlye kyngdome, not for the merites and worthynes of our workes, but for thy mercies sake, and the merites of thy deare sonne Jesus Christe, to whom with thee and the holy ghost, be all laude, honour, and glory, for euer and euer. Amen.

The seconde part of the Homilie of Fastyng.

IN the former Homilie (beloued) was shewed, that among the people of the Jewes, fastyng, as it was cōmaunded them from God by Moyses, was to abstaine the whole day, from morow tyll nyght, from meate, drinke, and all maner of foode that norysheth the body, and that who so tasted ought before the Euenyng, on the

daye appoynted to fastyng, was accompted a mong them a breaker of his fast. Whiche order though it semeth straunge to some in these our dayes, because it hath not ben so vsed generally in this Realme of many yeres past: yet that it was so amonge Gods people (I meane the Iewes) whom before the commyng of our Sauiour Chryste, God dyd vouchsafe to chose vnto him selfe, a peculier people aboue all other nations of the earth, and that our Sauiour Christe so vnderstode it, and the Apostles after Christes ascention did so vse it, was there sufficiently proued by the testimonies and examples of the holy Scriptures, aswell of the newe Testament, as of the olde. The true vse of fastyng was there also shewed.

In this seconde part of this Homyly shalbe shewed, that no constitution or lawe made by man, for thynges whiche of theyr owne proper nature be meere indifferent, can binde the conscience of Christen men to a perpetuall obseruation and kepyng therof, but that the hygher powers hath full libertie to alter & chaunge euery such lawe and ordinaunce, eyther Ecclesiasticall or politicall, when tyme and place shall require. But fyrst an aunswere shalbe made to a question that some maye make, demaunding what iudgement we ought to haue of suche abstinences as are appoynted by publique order & lawes made by Prynces, and by thaucthoritie of the magistrates, vpon policie, not respectyng any religion at all in the same.

As

As when any Realme in consideration of the mayntenyng of fysher townes bordering vpon the Seas, & for the encrease of fyshermen, of whom do spryng Maryners to go vpon the Sea, to the furnysshynge of the Nauie of the Realme, wherby not only the commodities of other countreys may be transported, but also may be a necessary defence to resist the inuasion of the aduersary.

For the better vnderstandyng of this question, it is necessary that we make a difference betwene the pollicies of Princes, made for the ordering of theyr cõmon weales, in prouision of thynges seruyng to the more sure defence of their subiectes & countreys, and betwene Ecclesiasticall pollicies, in prescribyng such workes, by whiche, as by secondary meanes, Gods wrath may be pacified, & his mercy purchased.

Positiue lawes made by Princes for conseruation of theyr pollicie, not repugnaunt vnto Gods lawe, ought of all Christian Subiectes with reuerence of the magistrate to be obeyed, not only for feare of punyshment, but also (as the Apostle saith) for conscience sake. Conscience I say, not of the thing which of the owne nature is indifferent: but of our obedience, which by the law of God we owe vnto the magistrate, as vnto Gods minister. By which positiue lawes, though we subiectes for certayne times & dayes appoynted, be restrayned from some kindes of meates & drynke, which God by his holy worde hath left free, to be taken and

vsed of all men with thankes geuing, in al places and at all tymes: yet for that suche lawes of princes and other magistrates are not made to put holynes in one kynde of meate & drynke more then another, to make one day more holy then another, but are grounded meerly vpon pollicie, all subiectes are bounde in conscience to kepe them by Gods commaundement, who by the Apostle wylleth all, without exception, to submit them selues vnto the aucthoritie of the hygher powers. And in this poynt, concernyng our dueties whiche be here dwellyng in Englande, enuironed with the Sea as we be, we haue great occasion in reason to take the commodities of the water, which almyghtie God by his diuine prouidence hath layde so nye vnto vs, whereby the encrease of vyttayles vpon the lande may the better be spared & cherysshed, to the sooner reducyng of vittayles to a more moderate pryce, to the better sustenaunce of the poore. And doubtlesse, he semeth to be to dayntie an Englysshe man, whiche considering the great commodities which may ensue, wyll not forbeare some peece of his licentious appetite, vppon the ordinaunce of his Prince, with the consent of the wyse of the Realme. What good Englysshe harte woulde not wysshe the olde auncient glory shoulde returne to the Realme, wherein it hath with great commendations excelled before our dayes, in the furniture of the Nauie of the same? what wyll more daunt the hartes of the aduersary, then

to

to see vs as well fensed and armed on the Sea, as we be reported to be on the lande? If the Prince requested our obedience to forbeare one daye from flesshe more then we do, and to be contented with one meale in the same daye, should not our owne commoditie thereby perswade vs to subiection? But nowe that two meales be permitted on that daye to be vsed, which sometime our elders in very great numbers in the Realme, dyd vse with one onely spare meale, and that in fysshe onlye: shall we thinke it so great a burthen that is prescribed?

Furthermore, consider the decaye of the townes nye the Seas, which shoulde be moste redy by the number of the people there, to repulse the enemye, and we which dwell further of vpon the land, hauyng them as our buckler to defende vs, shoulde be the more in suertie. If they be our neyghbours, why shoulde we not wysshe them to prosper? yf they be our defence, as nyest at hande to repell the enemie, to kepe out the rage of the Seas, which els would breake vpon our fayre pastures, why shoulde we not cherysshe them? Neyther do we vrge that in the Ecclesiasticall politie, prescribyng a fourme of fastyng, to humble our selues in the syght of almightie God, that that order which was vsed among the Jewes, and practised by Christes Apostles after his ascention, is of suche force and necessitie, that that onlye ought to be vsed among Christians, and none other, for that were to bynde Gods people

vnto the yoke and burthen of Moyses pollicie, yea, it were the very waye to bryng vs whiche are set at libertie by the freedome of Chrystes Gospell, into the bondage of the lawe agayne, which God forbid that any man shuld attempt or purpose. But to this ende it serueth, to shew how farre the order of fasting, now vsed in the Church at this day, differeth from that which then was vsed. Gods Church ought not, neyther may it be so tyed to that or any other order nowe made, or hereafter to be made and deuised by thaucthoritie of man, but that it maye lawfully for iust causes, alter, chaunge or mitigate those Ecclesiasticall decrees and orders, yea, recede wholly from them, and breake them, when they tend eyther to superstition, or to impietie, when they drawe the people from God, rather then worke any edification in thē. This aucthoritie Christ him selfe vsed, and left it vnto his Church. He vsed it I say: For the order or decree made by the Elders for washyng ofte times whiche was diligently obserued of the Iewes: Yet tending to superstition, our Sauiour Christ altered and chaunged the same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This aucthoritie to mittigate lawes and decrees Ecclesiasticall, the Apostles practised,
Actes. 15. when they, wryting from Hierusalem vnto the congregation that was at Antioche, signified vnto them that they woulde not laye any further burthen vpon them, but these necessaries:

ries: That is, that they shoulde absteyne from thinges offered vnto Idols, from bloud, from that which is strangled, and from fornication, notwithstanding that Moyses lawe required many other obseruaunces. This aucthoritie to chaunge the orders, decrees, and constitutions of the Churche, was after the Apostles tyme vsed of the fathers about the maner of fastyng, as it appeareth in the Tripartite Histozy, wher it is thus written: Touching fasting, we finde that it was diuersly vsed in diuers places by diuers men. For they at Rome fast three wekes together before Easter, sauyng vpon the Saterdayes and Sundayes, whiche fast they call Lent. And after a fewe lines in the same place it foloweth: They haue not all one vniforme order in fastyng. For some do fast and absteyne both from fishe and flesshe. Some when they faste, eate nothyng but fishe. Others there are, which when they fast, eate of all water fowles as well as of fishe, grounding them selues vpon Moyses, that such fowles haue their substance of the water, as the fishes haue. Some others when they fast, wyll neyther eate hearbes nor egges. Some fasters there are that eate nothing but dry bread. Others when they fast, eate nothing at al, no, not so much as dry bread. Some fast from all maner of foode, tyll nyght, and then eate, without makyng any choyse or difference of meates. And a thousand such lyke dyuers kyndes of fastyng may be founde in diuers places of the world, of diuers men diuersly vsed.

Tripartite hist. lib. 9. cap. 38.

vsed. And for all this great diuersitie in fasting, yet charitie the very true bonde of Christian peace was not broken, neyther dyd the diuersitie of fastyng, breake at any tyme their agrement and concorde in fayth. To abstayne sometime from certayne meates, not because the meates are euyll, but because they are not necessary: This abstinence (sayeth Saint Augustine) is not euyll. And to restrayne the vse of meates when necessitie and tyme shall require: this (sayeth he) doth properly pertayne to Christian men.

Euse. lib. 5. Cap. 24.

Dogm ecc. cleſiaſt. Cap. 66.

Thus ye haue harde good people, fyrst that Christian subiectes are bounde euen in conscience to obey Princes lawes, whiche are not repugnaunt to the lawes of God. Ye haue also harde, that Christes Churche is not so bounde to obserue any order, lawe, or decree made by man, to prescribe a fourme in religion: but that the Churche hath full power and auctoritie from god, to chaunge and aulter the same when nede shall requyre, whiche hath ben shewed you by the example of our Sauioure Christ, by the practise of the Apostles, and of the fathers since that time.

Nowe shalbe shewed briefly, what tyme is meete for fastyng, for all times serue not for all thynges. But as the wyse man sayeth: All thynges haue theyr tymes. There is a tyme to wepe, and a tyme agayne to laugh, a tyme to mourne, and a tyme to reioyce. &c. Our Sauiour Christ excused his Disciples, and repro-

Eccle. 3.

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ued the Phariseys, because they neyther regarded the vse of fastyng, nor considered what tyme was meete for the same. Whiche both, he teacheth in his aunswere, saying: The chyldren of the maryage can not mourne whyle the brydegrome is with them. Theyr question was of fastyng, his aunswere is of mournyng, signifiyng vnto them playnely, that the outwarde faste of the bodye, is no faste before GOD, except it be accompanyed with the inwarde fast, which is a mourning and a lamentation in the hart, as is before declared. Concernyng the tyme of fastyng, he saith: The dayes wyll come, when the bridegrome shalbe taken from them, in those dayes they shall fast. By this it is manyfest, that it is no tyme of fastyng, whyle the maryage lasteth and the brydegrome is there present. But when the maryage is ended, and the bridegrome gone, then is it a mete tyme to fast. Nowe to make playne vnto you what is the sense and meanyng of these wordes: We are at the maryage, and agayne, the bridegrome is taken from vs. Ye shall note, that so long as GOD reueleth his mercy vnto vs, and geueth vs of his benefites, eyther spirituall or corporall, we are said to be with the bridegrome at the mariage. So was that good olde father Jacob at the maryage, when he vnderstode that his sonne Joseph was alyue, and ruled all Egipt vnder king Pharao. So was Dauid in the maryage with the bridegrome, when he had gotten

Math. 9.

Math. 9. Luke. 5.

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the victory of great Goliah, and had smitten of his head. Judith, and all the people of Bethulia, were the chyldren of the weddyng, and had the bridegrome with them, when God had by the hande of a woman slayne Holophernes the graunde captayne of the Assirians hoste, and discomfited all theyr enemies. Thus were the Apostles the children of the maryage, while Christe was corporally present with them, and defended them from all daungers, both spirituall and corporall. But the maryage is sayde then to be ended, and the bridegrome to bee gone, when almyghtie God smyteth vs with affliction, and seemeth to leaue vs in the myddest of a number of aduersities. So God sometyme stryketh priuate menne priuately, with sundry aduersities, as trouble of mynde, losse of frendes, losse of goodes, long and daungerous sickenesses. &c. Then is it a fytte tyme for that man to humble hym selfe to almyghtie God by fastyng, and to mourne and bewayle his sinnes, with a sorowfull harte, and to praye vnfaygnedly, saying with the Prophete Dauid: Turne awaye thy face, O Lord, from my synnes, and blotte out of thy remembraunce all myne offences. Agayne, when GOD shall afflict a whole Region or Countrey with warres, with famine, with pestilence, with straunge diseases, and vnknowen sicknesses, and other such lyke calamities, then is it tyme for all states and sortes of people, hygh and lowe, men, women, and chyldren, to humble

Psal. 51.

humble them selues by fastyng, and bewayle theyr sinnefull lyuyng, before God, and pray with one common voyce, saying thus, or some other suche lyke prayer. Be fauourable, O Lorde, be fauourable vnto thy people, whiche turneth vnto thee, in weepyng, fastyng, and praying, spare thy people whom thou hast redeemed with thy precious bloud, and suffer not thyne enheritance to be destroyed, and brought to confusion.

Fastyng thus vsed with prayer, is of great efficacie, and wayeth much with God. So the Aungell Raphaell tolde Tobias. It also appeareth by that, whiche our Sauiour Chryst aunswered to his Disciples, demaundyng of hym, why they coulde not caste forth the euyll spirit out of him that was brought vnto them. This kinde (sayeth he) is not caste out, but by fastyng, and prayer. Howe auayleable fast is, howe muche it wayeth with God, and what it is able to obtayne at his hande, can not better be set forth, then by openyng vnto you, and layeng before you, some of those notable thynges, that haue ben brought to passe by it. Fastyng was one of the meanes whereby almightie God was occasioned to alter the thyng which he had purposed, concernyng Ahab, for murderyng the innocent man Naboth, to possesse his vineyarde. God spake vnto Elia, saying: Go thy way, and say vnto Ahab, hast thou kylled, and also gotten possession? Thus sayeth the Lorde. In the place where dogges lycked the Tobi.12

bloud

3. Reg. 11 bloud of Naboth, shall dogges euen lycke thy bloud also. Beholde, I wyll bryng euyll vpon thee, and wyll take away thy posteritie. Yea, the dogges shall eate him of Ahabs stocke, that dyeth in the Citie, and hym that dyeth in the fieldes, shall the fowles of the ayre eate. This punishement had almightie GOD determined for Ahab in this worlde, and to destroy all the male kynde that was begotten of Ahabs body, beside that punishment whiche shoulde haue happened vnto him in the world to come. When Ahab harde this, he rent his clothes, and put sackcloth vppon hym, and fasted, and laye in sackcloth, and went barefooted. Then the worde of the Lorde came to Elia, saying: Seest thou howe Ahab is humbled before me? Because he submitteth hym selfe before me, I wyll not bryng that euyll in his dayes, but in his sonnes dayes, wyll I bryng it vppon his house. Although Ahab, through the wycked counsell of Iesabell his wyfe, hadde committed shamefull murder, and agaynst all ryght, disherited, and dispossessed for euer Nabothes stocke, of that vineyarde: yet vppon his humble submission in harte vnto GOD, whiche he declared outwardely, by puttyng on sackecloth, and fastyng, GOD chaunged his sentence, so, that the punyshment whiche he had determined, fell not vppon Ahabs house in his tyme, but was differred vnto the dayes of Ioram his sonne. Here we may see, of what force our outwarde fast is, when it is accompanied with

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Fol 102 103
Missing
March 31. 1847

Peter warneth vs to prepare our selues in continuall sobrietie, that we maye resist, beyng stedfast in fayth. To the entent therefore, that this sobernes maye be vsed in all our behauiour, it shalbe expedient for vs to declare vnto you howe much all kynde of excesse offendeth the maiestie of almightie God, and howe greuously he punisheth the immoderate abuse of those his creatures, whiche he ordeyned to the mayntenaunce of this our needy lyfe, as meates, drynkes, and apparell. And agayne, to shewe the noysome diseases and great mischieses that commonly do folowe them that inordinately geue vp them selues to be caryed headlong with suche pleasures, as are ioyned eyther with daintie and ouerlarge fare, or els with costly and sumptuous apparell. 1. Pet. 5.

And fyrst, that ye maye perceaue howe detestable and hatefull all excesse in eatyng and drinkyng is, before the face of almightie God, ye shall call to mynde what is wrytten by Saint Paule to the Galathians, where he numbreth gluttony and dronkennes among those horrible crymes, with the whiche (as he sayeth) no man shall inherite the kyngdome of heauen. He reckeneth them amonge the deedes of the fleshe, and coupleth them with Idolatrye, whordome, and murder, whiche are the greatest offences that can be named amonge men. For the fyrst spoyleth God of his honour, the seconde defyleth his holye Temple, that is to Gala. 5.

wit, our owne bodyes, the thyrde maketh vs companions of Cayn, in the slaughter of our brethren, and who so committeth them as Saint Paule saith, can not inherite the kyngdome of God. Certaynly, that sinne is verye odious and lothsome before the face of God, whiche causeth him to tourne his fauourable countenaunce so farre from vs, that he shoulde cleane barre vs out of the doores, and disherite vs of his heauenly kyngdome. But he so much abhorreth all beastly banketting, that by his sonne our Sauiour Christe in the Gospell, he declareth his terrible indignation agaynst all bellye Gods, in that he pronounceth them accursed, saying: Wo be to you that are full, for ye shall hunger. And by the Prophete Esay, he cryeth out: Wo be to you that rise vp early, to geue your selues to dronkennesse, and set all your myndes so on drynkyng, that ye syt swearyng thereat vntyll it be nyght. The Harpe, the Lute, the Shalme, and plentie of wyne are at your feastes, but the workes of the Lord ye do not beholde, neyther consider the workes of his handes. Wo be vnto you that are stronge to drynke wyne, and are mightie to aduaunce dronkennes. Here the Prophete playnly teacheth, that feastyng and banketting, maketh men forgetfull of theyr duetie towardes God, when they geue them selues to all kyndes of pleasure, not consideryng nor regardyng the workes of the Lorde, who hath created meates and drinkes, as Saint Paule sayeth, to be receaued

Luke. 6.

Esay. 5.

ceaued thankfully of them that beleue & know the trueth. So that the verye beholdyng of these creatures (beyng the handye worke of almyghtie GOD) myght teache vs to vse them thankfully, as God hath ordeyned. Therefore they are without excuse before God, which eyther fylthyly feede them selues, not respectyng the sanctification which is by the word of God and prayer: or els vnthankefullye abuse the good creatures of God, by surfetyng and dronkennesse, forasmuche as Gods ordinaunce in his creatures playnely forbyddeth it. They that geue them selues therefore, to bybbyng and banquettyng, beyng altogether without consideration of Gods iudgementes, are sodaynelye oppressed in the daye of vengeaunce. And thereof our Sauiour Christ warneth his Disciples, saying: Take heede to your selues, lest at any tyme your hartes be ouercome with surfettyng and dronkennesse, and cares of this worlde, and so that day come on you vnwares. Whosoeuer then wyll take warning at Christ, let hym take heede to him selfe, least his harte beyng ouerwhelmed by surfettyng, and drowned in dronkennesse, he be taken vnwares, with that vnthryftie seruaunt, whiche thynkyng not on his masters commyng, beganne to smyte his felowe seruauntes, and to eate and drynke, and to be dronken, and beyng sodenly taken, hath his iuste rewarde with vnbeleuyng hypocrites. They that vse to drynke depely, and to feede at full (wallowyng them

1. Tim 4.

Luke. 2.

Luke. 12.

selues in all kynde of wickednes) are brought a sleepe in that slombrynge forgettefulnesse of Goddes holye wyll and commaundementes. Therefore almyghtie God cryeth by the Prophete Joell: Awake ye dronkardes, wepe, and houle al ye drinkers of wine, because the newe wyne shalbe pulled from your mouth. Here
Joel.1. the Lorde terriblye threatneth to withdrawe his benefites from such as abuse them, and to pull the cup from the mouth of dronkardes. Here we may learne, not to slepe in dronkennesse and surfettyng, least God deprive vs of the vse of his creatures, when we vnkyndely abuse them. For certainely, the Lorde our God wyll not onlye take away his benefites, when they are vnthankfullye abused: but also in his wrath and heauye displeasure, take vengeaunce on such as immoderatly abuse them.
Gene.3. If our fyrst parentes, Adam and Eue, hadde not obeyed theyr greedie appetite, in eatyng the forbydden fruite, neyther had they loste the fruition of Gods benefites, whiche they then enioyed in Paradyse, neither had they brought so many mischiefes, both to them selues, and to all theyr posteritie. But when they passed the bondes that God hadde appoynted them, as vnworthy of Gods benefites, they are expelled and dryuen out of Paradyse, they may no lenger eate the fruites of that garden, whiche by excesse they hadde so muche abused. As transgressours of Gods commaundement, they and theyr posteritie are brought to a perpetuall

petuall shame and confusion, and as accursed of GOD, they muste nowe sweate for theyr lyuyng, whiche before hadde aboundaunce at theyr pleasure. Euen so, yf we in eatyng and drynkyng excede, when God of his large liberalitie sendeth plentie, he wyll soone chaunge plentie into scarcenesse, and where as we gloryed in fulnesse, he wyll make vs emptie, and confounde vs with penury, yea, we shalbe compelled to laboure and trauayle with paynes, in sekyng for that, whiche we sometyme enioyed at ease. Thus the Lorde wyll not leaue them vnpunyshed, whiche not regardyng his workes, folowe the luste and appetite of their owne hartes. The Patriarche Noah, whom the Apostle calleth the preacher of ryghteousnesse, a man exceadynglye in Gods fauour, is in holy Scripture made an example, whereby we maye learne to auoyde dronkennes. For when he had powred in wyne more then was conuenient, in fylthy maner he lay naked in his tent, his priuities discouered, and whereas sometyme he was muche esteemed, he is nowe become a laughyng stocke to his wycked sonne Cham, no small griefe to Sem and Japheth his other two sonnes, whiche were ashamed of theyr fathers beastlye behauiour. Here we maye note, that dronkennesse bryngeth with it shame and derision, so that it neuer escapeth vnpunyshed. Lot in lyke maner, beyng ouercome with wine, committeth abominable

Gene. 2. Noah.

incest with his owne daughters. So wyll al-
Gene.3. mightie God geue ouer dronkardes, to the
Lot. shamefull lustes of theyr lewde hartes. Heare
is Lot by drynkyng, fallen so farre beside him
selfe, that he knoweth not his owne daugh-
ters. Who woulde haue thought that an olde
man in that heauy case, hauyng losse his wyfe,
and all that he had, which had sene euen nowe
Gods vengeaunce in fearefull maner declared
on the. v. Cities, for theyr vicious lyuyng,
shoulde be so farre passe the remembraunce of
his dutie? But menne ouercome with drynke,
Epist.84. are altogether madde, as *Seneca* sayeth. He was
deceaued by his daughters: but nowe manye
deceaue them selues, neuer thynkyng that God
by his horrible punyshementes wylbe auen-
ged on them that offende by excesse. It is no
small plague that Lot purchased by his dron-
kennesse. For he had copulation mosse fylthy
with his owne daughters, whiche conceaued
therby, so that the matter is brought to lyght,
it can no lenger be hyd. Two incestuous chyl-
dren are borne, Ammon, and Moab, of whom
came two nations, the Ammonites and Moa-
bites, abhorred of God, and cruell aduersa-
ries to his people the Israelites. Loe, Lot
hath gotten to hym selfe by drynkyng, sorowe
and care, with perpetuall infamie and repro-
ch vnto the worldes ende. If God spared not his
seruaunt Lot, beyng otherwyse a godly man,
nephiewe vnto Abraham, one that interteyn-
ned the Aungels of God: What wyll he do to
these

these beastly belly slaues, whiche, voyde of all godlynesse or vertuous behauiour, not once, but continually day and nyght, geue them selues wholly to bybbyng and banquettyng: But let vs yet further beholde the terrible examples of God indignation agaynst suche as greedely folowe theyr vnsatiable lustes. Ammon the sonne of Dauid, feastyng hym selfe with his brother Absolon, is cruelly murdred of his owne brother. Holophernes a valeaunt and mightie captayne, beyng ouerwhelmed with wyne, hadde his head stricken from his shoulders by that sely woman Judith. Simon the hie Priest, and his two sonnes Matathias and Judas, beyng entertayned by Ptolomie the sonne of Abobus, who had before maryed Simons daughter, after muche eatyng and drynkyng, were trayterously murdred of theyr owne kynsman. If the Israelites had not geuen them selues to belly cheare, they had neuer so often fallen to Idolatry. Neyther woulde we at this daye be so addicte to superstition, were it not that we so muche esteemed the fyllyng of our bellyes. The Israelites when they serued Idols, satte downe to eate and drynke, and rose agayne to playe, as the Scripture reporteth. Therefore, sekyng to serue theyr bellyes, they forsoke the seruyce of the Lorde theyr God. So are we drawen to consent vnto wyckednes, when our hartes are ouerwhelmed by dronkennesse and feastyng. So Herode settyng his mynde on banquettyng, was con-

2. Sa. 13.

Ammon

Judit. 13

1. Mac. 16

Exod. 32

1. Cor. 10

Math. 14

tent

tent to graunt, that the holy man of god John
Luke. 16 Baptist, shoulde be beheaded, at the request of his whores daughter. Had not the ryche glutton ben so greedely geuen to the pamperyng of his belly, he woulde neuer haue ben so vnmercyfull to the poore Lazarus, neyther had he felt the tormentes of vnquenchable fyre.
Eze. 16. What was the cause that GOD so horriblye punyshed Sodome and Gomorra? was it not theyr proude banquettyng and continuall idlenesse, which caused them to be so lewde of lyfe, and so vnmercyfull towardes the poore? What shall we nowe thynke of the horrible excesse, whereby so manye haue perysshed, and ben
Alexander brought to destruction? The great Alexander, after that he hadde conquered the whole worlde, was hym selfe ouercome by dronkennesse, in so muche, that beyng dronken, he slew his faythfull frende Clitus, whereof when he was sober, he was so muche ashamed, that for anguysshe of harte he wyshed death. Yet notwithstandyng, after this, he lefte not his banquettyng, but in one nyght swylled in so much wyne, that he fell into a feuer, and when as by no meanes he woulde abstayne from wyne, within fewe dayes after, in miserable sort he ended his lyfe. The conquerour of the whole worlde is made a slaue by excesse, and becommeth so madde, that he murthereth his deare frende, he is plagued with sorowe, shame, and griefe of hart, for his intemperauncie, yet can he not leaue it, he is kept in captiuitie, and he

which

which sometime had subdued many, is become a subiect to the vyle belly. So are dronkardes and gluttons altogether without powre of them selues, and the more they drynke, the dryer they ware, one banquet prouoketh another, they studye to fyll theyr greedy stomackes. Therefore it is commonly sayde, a dronken man is alwayes drye, and a gluttons gutte is neuer fylled. Unsatiable truely are the affections and lustes of mans harte, and therefore we must learne to bridell them with the feare of GOD, so that we yelde not to our owne lustes, lest we kyndle gods indignation agaynst our selues, when we seke to satisfie our beastlye appetite. Saint Paule teacheth vs, whether we eate or drynke, or whatsoeuer we do, to do all to the glorye of God. Where he appoynteth, as it were by a measure, howe much a man may eate and drynke, that is to witte, so muche that the mynde be not made sluggyshe, by crommyng in meate, & powryng in drynke, so that it can not lyft vp it selfe to the prayse and glory of God. Whatsoeuer he be than, that by eatyng and drynkyng makes hym selfe vnlustye to serue God, let hym not thynke to escape vnpunyshed. 1. Cor. 10.

You haue harde howe much almightie God detesteth the abuse of his creatures, as he hym selfe declareth aswell by his holye worde, as also by the fearefull examples of his iuste iudgementes. Nowe, yf neyther the worde of GOD can restrayne our ragyng lustes and greedy

greedy appetites, neyther the manifeſt exam-ples of Gods vengeaunce, feare vs from rio-tous and exceſſiue eatyng and dzynkyng, let vs yet conſider the manyfolde miſchiefes that proceade thereof, ſo ſhall we knowe the tree by the fruites. It hurteth the body, it infecteth the mynde, it waſteth the ſubſtaunce, and is noyfull to the neyghbours. But who is able to expreſſe the manyfolde daungers and incon-ueniences, that folowe of intemperate dyete? Oft commeth ſodayne death by banquettyng, ſomtyme the membzes are diſſolued, and ſo the whole body is bzought into a miſerable ſtate. He that eateth and dzynketh vnmeaſurablye, kyndleth oft tymes ſuche an vnnaturall heate in his body, that his appetite is pzouoked ther-by to deſyze moze then it ſhoulde, oz els it ouer-commeth his ſtomacke, and fylleth all the bo-dye full of ſluggyſhnes, makes it vnluſtye and vnfytte to ſerue eyther God oz man, not nozy-ſhyng the body, but hurtyng it, and laſte of all, bzyngeth many kyndes of incurable diſeaſes, whereof enſueth ſometymes deſperate death. But what ſhoulde I nede to ſaye any moze in this behalfe? Foz excepte GOD bleſſe our meates, and geue them ſtrength to feede vs, agayne, except God geue ſtrength to nature to digeſte, ſo that we maye take pzofyte by them; eyther ſhall we fylthylye vomyte them vp a-gayne, oz els ſhall they lye ſtynkyng in our bo-dyes, as in a lothſome ſynke oz canell, and ſo diuerſly infect the whole body.

And surely, the blessyng of God is so farre from such as vse riotous banquettyng, that in theyr faces be sometymes sene the expresse tokens of this intemperauncie. As Salomon noteth in his Prouerbes. To whom is wo (sayth he) to whom is sorowe? to whom is stryfe? to whom is brawlyng? to whom are woundes without cause? and for whom is the readnesse of eyes? euen to them that tarry longe at the wyne. Marke I beseche you the terrible tokens of Gods indignation. Woe and sorowe, stryfe and brawlyng, woundes without cause, disfigured face, and rednesse of eyes, are to be looked for, when men set them selues to excesse and gurmaundyse, deuysyng all meanes to encrease theyr greedy appetites, by temperyng the wine and sawsing it in such sort, that it may be more delectable and pleasaunt vnto them. It were expedient that suche delicate persons shoulde be ruled by Salomon, who in consideration of the foresayde inconueniences, forbyddeth the very syght of wyne. Loke not vppon the wyne (sayth he) when it is redde, and when it sheweth his coloure in the cuppe, or goeth downe pleasauntly. For in the ende thereof, it wyll byte lyke a Serpent, and hurt lyke a Cocatrice. Thyne eyes shall loke vpon straunge women, and thyne harte shall speake lewde thynges, and thou shalt be as one that slepeth in the myddes of the Sea, and as he that slepeth in the toppe of the masse. They haue stryckē me shalte thou saye, but I was not sicke, Prou. 23

sicke, they haue beaten me, but I felt it not, therefore wyll I seke it yet styll. Certaynely, that must nedes be very hurtfull which byteth and infecteth lyke a poysoned Serpent, wherby men are brought to fylthye fornication, whiche causeth the harte to deuyse mischiefe. He doubtlesse is in great daunger that slepeth in the middest of the Sea, for sone is he ouerwhelmed with waues. He is lyke to fall sodenlye that slepeth in the toppe of the maste. And surely he hath lost his senses, that can not feele when he is strycken, that knoweth not when he is beaten. So surfettyng and dronkennes bytes by the belly, and causeth continuall gnawyng in the stomache, brynges men to whoredome and lewdenesse of harte, with daungers vnspeakable, so that men are bereued and robbed of theyr senses, and are altogether without power of them selues. Who seeth not nowe the miserable estate, wherinto men are brought by these foule fylthye mon-
Eccle. 31 sters, gluttony and dronkennes. The body is so much disquieted by them, that as Jesus the sonne of Sirach affirmeth, the vnsatiable feeder neuer slepeth quietly, suche an vnmeasurable heate is kindeled, whereof ensueth continuall ache and payne to the whole bodye. And no lesse truely is the mynde also annoyed by surfettyng banquettes. For sometymes men are strycken with frantie of mynde, and are brought in maner to nere madnesse, some waxe so brutyshe and blockyshe, that they be-

become altogether voyde of vnderstandyng. It is an horrible thyng that any man shoulde mayme him selfe in any member: But for a man of his owne accorde to bereue him selfe of his wittes, is a mischiefe intollerable. The Prophete Osey in the fourth Chapter sayeth, that wyne and dronkennes taketh awaye the harte. Alas then, that any man shoulde yelde vnto that, whereby he myght bereue himselfe of the possession of his owne hart. Wyne and women, leade wyse men out of the waye, and bringe men of vnderstandyng to reproke and shame, sayeth Jesus the sonne of Sirach. Yea, he asketh what is the lyfe of man, that is ouercome with dronkennes. Wyne dronken with excesse, maketh bytternesse of mynde, and causeth brawlyng and stryfe. In magistrates it causeth crueltie in steade of iustice, as that wyse Philosopher Plato perceaued ryght well, when he affyrmed that a dronken man hath a tirannous harte, and therefore wyll rule all at his pleasure, contrary to ryght and reason. And certaynely dronkennes maketh menne forget both lawe and equitie, whiche caused Kynge Salomon so strayghtlye to charge that no wyne shoulde be geuen vnto rulers, least peraduenture by drynkyng, they forget what the lawe appoynteth them, and so chaunge the iudgement of all the chyldren of the poore. Therefore amonge all sortes of men, excessiue drynkyng is moste intollerable in a magistrate, or man of aucthoritie, as Plato

Osey. 4.

Eccle. 19

Eccle. 31.

Pro. 31.

De republ. Lib. 3.

Plato sayeth. For a dronkarde knoweth not where he is hym selfe. Yf then a man of auc-thoritie shoulde be a dronkarde, alas howe myght he be a guide vnto other men, standyng in nede of a gouernour himselfe? Besides this, a dronken man can kepe nothyng secrete, many fonde, foolysshe, and fylthy wordes are spoken when men are at theyr bankettes. Dronkennes (as *Seneca* affyrmeth) discouereth all wickednes, and bryngeth it to lyght, it remoueth all shamefastnes, and encreaseth all mischiefe. The proude man beyng dronken, vttereth his pryde, the cruell man his crueltie, and the enuious man his enuye, so that no vyce can lye hyd in a dronkarde. Moreouer, in that he knoweth not hym selfe, fumbleth and stambereth in his speach, staggereth to and fro in his goyng, beholdeth nothyng stedfastly with his staryng eyes, beleueth that the house runneth rounde about hym. It is euident, that the mynde is brought cleane out of frame by excessiue drynkyng, so that whosoeuer is deceyued by wyne or
Prou. 20 strong drynke, becommeth as Salomon sayth, a mocker, or a madde man, so that he can neuer be wyse. If any man thynke that he may drynke muche wyne, and yet be well in his wyttes, he maye alwell suppose, as Seneca sayeth, that when he hath dronken poyson, he shall not dye. For whereloeuer excessiue drynkyng is, there muste nedes folowe perturbation of mynde, and where the bellye is stuffed with dayntie fare, there the mynde is oppressed

with

with slothfull sluggishnes. A full belly, maketh a grose vnderstanding, saieth Saint Barnard, and much meate maketh a weary minde, But, alas, nowe a dayes, men passe lyttle eyther for body or mynde, so they haue worldly wealth, and ryches aboundaunt, to satisfie theyr vnmeasurable lustes, they care not what they do. They are not ashamed to shewe theyr dronken faces, and to playe the madde men openly. They thynke them selues in good case, and that all is well with them, yf they bee not pinched by lacke and pouertie. Least any of vs therefore myght take occasion, to flatter hym selfe in this beastly kynde of excesse, by the aboundaunce of rychesse, let vs call to mynde, what Salomon wryteth in the. xxi. of his prouerbes. He that loueth wyne, and fat fare, shal neuer be ryche, sayeth he. And in the. xxiii. Chapter, he maketh a vehement exhortation, on this wyse. Kepe not company with dronkardes and gluttons, for the glutton and dronkarde, shall come to pouertie. He that draweth his patrimony through his throte, and eateth and drinketh more in one houre, or in one day, then he is able to yearne in a whole weke, must nedes be an vnthrift, and come to beggery. But some wyll say, what nede any to fynde faulte with this? he hurteth no man but hym selfe, he is no mans foe, but his owne. In dede I knowe this is commonly spoken, in defence of these beastly belly gods, but it is easie to see how hurtful they are, not only to them selues,

Ad sororem sermone. 24

Prou. 21.

Prou. 23

but also to the common wealth, by their example. Euery one that meeteth them, is troubled with braulyng and contentious language, and oft tymes ragyng in beastly lustes, lyke fedde Horses, they ney on theyr neyghbours wyues, as Jeremy sayeth, and defyle theyr children and daughters. Theyr example is euyll to them among whom they dwell, they are an occasion of offence to many, and whyles they waste their substaunce in banquettyng, theyr owne housholde is not prouyded of thynges necessary, theyr wyues and theyr chyldren are euyll entreated, they haue not wherewith to relieue theyr poore neyghbours in tyme of necessitie, as they myght haue, if they liued soberly. They are vnprofitable to the common wealth. For a dronkarde is neyther fyt to rule, nor to be ruled. They are a slaunder to the Church or congregation of Christ, and therfore Saint Paule doth excommunicate them among whoremongers, Idolaters, couetous persons, and extortioners, forbyddyng Christians to eate with any suche. Let vs therefore good people, eschewe euery one of vs, all intemperancie, let vs loue sobrietie, and moderate dyet, ofte geue our selues to abstinence and fastyng, whereby the mynde of man is more lyft vp to God, more ready to all godly exercises: as prayer, hearyng and readyng of Goddes worde, to his spirituall comfort: Finally, whosoeuer regardeth the healthy and safetie of his owne body, or wisheth alwayes to be well in his wittes, or desyreth

1. Tim. 5

quietnes

quietnes of mynde, and abhorreth furye and madnes, he that woulde be ryche, and escape pouertie, he that is wyllyng to lyue without the hurt of his neyghbour, a profitable member of the common wealth, a Christian without slaunder of Chryst, and his Churche: let him auoyde al riotous and excessiue banqueting, let him learne to kepe such measure, as behoueth hym that professeth true godlynes, let him folowe Saint Paules rule, and so eate and drinke to the glory and prayse of God, who hath created all thinges, to be soberly vsed with thankes geuyng, to whom be all honour and glory for euer. Amen.

An HOMYLY againſt exceſſe of Apparell.

Here ye haue heretofore bene excited and ſtyred, to vſe temperance of meates and drinkes, and to auoyde the exceſſe thereof, many wayes hurtfull to the ſtate of the common wealth, and alſo odious before almightie god, beyng the aucthour and geuer of ſuche creatures, to comforte and ſtablyſhe our frayle nature, with thankes vnto him, and not by abuſyng of them, to prouoke his liberalitie to ſeuere punyſhyng of that diſorder. In lyke maner it is conuenient, that ye be admonyſhed of another foule and chargeable exceſſe: I meane of Apparell, at theſe dayes ſo outragious, that neyther almightie, by his worde, can ſtay our proude curioſitie in the ſame, neyther yet godly and neceſſarye lawes, made of our Princes, and ofte repeted with the penalties, can bridle this deteſtable abuſe: wherby both God is openly contemned, and the Princes lawes manyfeſtly diſobayed, to the great peryll of the Realme. Wherefore, that ſobrietie alſo in this exceſſe, may be eſpied among vs, I ſhall declare

clare vnto you both the moderate vse of apparell, approued by GOD in his holye worde, and also the abuses thereof, whiche he forbydeth and disaloweth, as it may appeare by the inconueniences whiche dayly encrease by the iust iudgement of God, where that measure is not kept, which he hym selfe hath appoynted. If we consider the ende and purpose whervnto almyghtye God hath ordayned his creatures, we shall easely perceaue that he alloweth vs apparell, not onlye for necessities sake, but also for an honest comlynesse. Euen as in hearbes, trees, and sundrye fruites, we haue not only diuers necessary vses, but also the pleasaunt syght, and swete smel, to delyght vs withall, wherein we may beholde the singuler loue of GOD towardes mankynde, in that he hath prouyded, both to relieue our necessities, and also to refreshe our senses with an honest and moderate recreation. Therefore Dauid in the Ciiii. Psalme, confessyng Goddes carefull prouidence, sheweth that God not onlye prouideth thynges necessarye, for men, as hearbes and other meates, but also suche thynges as may reioyce and comforte, as wyne to make glad the hart, oyles and oyntmentes to make the face to shyne. So that they are altogether past the limittes of humanitie, whiche yeldyng only to necessitie, forbyd the lawfull fruition of Goddes benefites. With whose traditions we may not be led, yf we geue eare to Saint Paule, who wrytyng Psal. 104. Coloss. 2.

to the Colossians, wylleth them not to harken vnto suche men as shall saye, touche not, taste not, handle not, superstitiously bereuyng them of the fruition of Gods creatures. And no lesse truely ought we to beware, lest vnder pretence of christian libertie, we take licence to do what we lyst, auauncyng our selues in sumptuous apparell, and despysyng other, preparyng our selues in fine brauery, to wanton, lewde, and vnchast behauiour. To the auoydyng where-
4. Lessons. of, it behoueth vs to be myndefull of foure lessons, taught in holy scripture, whereby we shall learne to temper our selues, and to restrayne our immoderate affections, to that measure whiche GOD hath appoynted. The fyrste is, that we make not prouision for the
1 flesche, to accomplyshe the lustes thereof, with
Rom. 31. costly apparell, as that harlot dyd, of whom
Prou. 7. Salomon speaketh, Prouerbes the .vii. whiche perfumed her bedde, and decked it with costly ornamentes of Egipt, to the fulfyllyng of her lewde lust: but rather ought we, by moderate temperaunce, to cutte of all occasions, whereby the flesche myght gette the victorye. The seconde is written by Saint Paule, in
2 the .vii. Chapter of his fyrst Epistle to the Co-
1. Cor. 7. rinthes, where he teacheth vs to vse this worlde, as though we vsed it not. Whereby he cutteth awaye, not only all ambition, pryde, and bayne pompe in appparell: but also al inordinate care and affection, whiche withdraweth vs from the contemplation of heauenly

thynges,

thynges, and consideration of our duetie towardes GOD. They that are muche occupied in caryng for thynges pertaynyng to the body, are moste commonly negligent, and careleſſe in matters concernyng the ſoule. Therefore our Sauiour Chryſt wylleth vs, not to take thought, what we ſhall eate, or what we ſhall drynke, or wherewith we ſhalbe clothed, but rather to ſeeke the kyngdome of GOD, and the ryghteouſneſſe thereof. Whereby we may learne to beware, leaſt we vſe thoſe thinges to our hinderaunce, whiche God hath ordayned for our comfort, and furderaunce towardes his kyngdome. The thyrde is, that we take in good part our eſtate and condition, and content our ſelues with that whiche GOD ſendeth, whether it be muche or lyttle. He that is aſhamed of baſe and ſymple attyre, wylbe proude of gorgeous apparell, yf he may get it. We muſt learne therefore, of the Apoſtle Saint Paule, both to vſe plentie, and alſo to ſuffer penurye, remembryng that we muſt yelde accomptes of thoſe thynges whiche we haue receaued, vnto hym, who abhorreth all exceſſe, pryde, oſtentation, and vanitie, who alſo vtterlye condemneth, and diſaloweth, whatſoeuer draweth vs from our duetie towardes GOD, or diminiſheth our charitie towardes our neyghbours, and brethren, whom we ought to loue as our ſelues. The fourth and laſt rule is, that euerye man beholde and conſider his owne vocation, in aſmuche as GOD

Math. 6.

3

Phil. 4.

4

hath appoynted euery man his degree, and office, within the limittes whereof, it behoueth hym to kepe him selfe. Therefore, all may not loke to weare lyke apparell, but euery one accordyng to his degree, as GOD hath placed hym. Whiche, yf it were obserued, many one doubtlesse, should be compelled to were a russet coate, whiche nowe ruffeleth in sylkes, and veluettes, spendyng more by the yere in sumptuous apparell, then theyr fathers receaued for the whole reuenue of theyr landes. But alas, nowe a dayes, howe many maye we beholde, occupyed wholly in pamperyng the flesche: takyng no care at all, but onely howe to decke them selues, settyng theyr affection altogether on worldly brauerye, abusyng Goddes goodnes, when he sendeth plentie, to satisfie theyr wanton lustes, hauyng no regarde to the degree wherein GOD hath placed them. The
Deut. 29 Israelites were contented with such apparell as God gaue them, although it were base and symple, and GOD so blessed them, that theyr shoes, and clothes lasted them. xl. yeres: yea, and those clothes whiche theyr fathers hadde worne, the chyldren were content to vse afterwarde. But we are neuer contented, and therfore we prosper not, so that moste commonly, he that ruffleth in his Sables, in his fine furred gowne, corked slippers, trimme buskins, and warme mittons, is more ready to chyll for colde, then the poore labouryng man, whiche can abyde in the fielde all the day long, when

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the North wynde blowes, with a fewe beggerlye cloutes about him. We are loth to weare suche as our fathers hath lefte vs, we thynke not that sufficient, or good enough for vs. We must haue one gowne for the day, another for the night, one long another short, one for wynter, another for sommer, one throughe furred, another but faced, one for the worke yng daye, another for the holy day, one of this coloure, another of that coloure, one of cloth, another of sylke, or Damaske. We must haue chaunge of apparell, one afore dynner, another after, one of the spanyshe fassion, another Turkye, and to be briefe, neuer content with sufficient. Our Sauiour Chryste bad his Disciples they should not haue two coates: but the most men, farre vnlyke to his scollers, haue theyr presses so full of apparell, that manye knoweth not, howe many sortes they haue. Whiche thynge caused Saint James, to pronounce this terrible curse, agaynst suche welthy worldlynges. Go to ye ryche men, wepe, and houle on your wretchednesse, that shall come vpon you, your ryches are corrupte, and your garmentes are motheaten, ye haue lyued in pleasure on the earth, and in wantonnes, ye haue norysshed your hartes, as in the day of slaughter. Marke I beseche you, Sainct James calleth them miserable, notwithstandyng theyr ryches, and plentie of apparell, forasmuche as they pamper theyr bodyes, to theyr owne destruction. What was the ryche glutton the better, for his fine

Math. 10

Jacob. 5.

Luke. 16

fine fare, and costly apparell? Dyd not he norysshe him selfe to be tormented in hell fyre? Let vs learne therefore to content our selues, hauyng foode and rayment, as Saint Paule teacheth, least, delyzyng to bee enryched with aboundaunce, we fall into temptations, snares, and many noysome lustes, whiche drowne men in perdition and destruction. Certaynely, suche as delyght in gorgeous apparell, are commonly puffed vp with pryde, and fylled with dyuers vanities. So were the daughters of Sion, and people of Jerusalem, whom Esay the Prophete threatneth, because they walked with stretched out neckes, and wandryng eyes, mincyng as they went, and nyeely treadyng with theyr feete: that almightie God shoulde make theyr heades balde, and discouer theyr secrete shame. In that day, sayeth he, shall the Lorde take away the ornament of the slippers, and the calles, and the rounde attyres, and the swete balles, and the bracelettes, and the attyres of the head, and the sloppes, and the headbandes, and the tablettes, and the eare rynges, the rynges, and the mufflers, the costly apparell, and the bayles, and wimpels, and the crysspyng pinne, and the glasses, and the fine linnen, and the hoodes, and the launes. So that almightie God woulde not suffer his benefites to be vaynely and wantonlye abused, no not of that people, whom he moste tenderly loued, and had chosen to him selfe, before all other. No lesse truely, is the vanitie that

1. Ti. 6.

Esay. 3.

is

is vsed amongste vs in these dayes. For the proude and hautie stomackes of the daughters of Englande, are so mayntayned with diuers disguysed sortes of costely apparell, that as Tertullian an auncient father sayeth, there is left no difference in apparell betwene an honeste matrone, and a common strumpet. Yea, manye men are become so effeminate, that they care not what they spende in disguysyng themselues, euer deuysyng newe toyes, and inuentyng newe fassions. Therfore a certayne man that woulde picture euery countrey manne in his accustomed apparell, when he had paynted other nations, he pictured the Englysh man all naked, and gaue hym cloth vnder his arme, and bad hym make it hym selfe as he thought best, for he chaunged his fassyon so often, that he knewe not howe to make it. Thus with our phantasticall deuyses, we make our selues laughyng stockes to other nations, whyle one spendeth his patrimonye vppon pounces and cuttes, another bestoweth more on a daunsyng shyrt, then myght suffyse to bye hym honest and comely apparell for his whole body. Some hange theyr reuenues about theyr neckes, ruffling in theyr ruffes, and many a one ieopardeth his best ioynt, to mayntayne hym selfe in sumptuous rayment. And euery man nothyng consideryng his estate and condition, seeketh to excell other in costlye attyre. Whereby it commeth to passe, that in aboundaunce and plentie of all thynges, we yet

Apolog. contra gentes. cap. 6.

The cause of dearth.

yet complayne of want and penury, whyle one man spendeth that whiche might serue a multitude, and no man distributeth of the aboundaunce whiche he hath receaued, and all men excessiuely waste that whiche shoulde serue to supply the necessities of other. There hath ben very good prouision made agaynste suche abuses, by diuers good and wholsome lawes, whiche yf they were practised as they ought to be, of all true subiectes, they myght in some part serue to diminishe this ragyng and riotous excesse in apparell. But alas, there appeareth amongst vs, lyttle feare and obedience eyther of God or man. Therefore muste we nedes loke for Goddes fearefull vengeaunce from heauen, to ouerthrowe our presumption and pryde, as he ouerthrewe Herode, who in his royall apparell forgettyng God, was smitten of an Aungell, and eaten vp of wormes. By whiche terrible example, God hath taught vs, that we are but wormes meate, although we pamper our selues neuer so muche in gorgeous apparell.

Act. 12.

Eccle. 11. Here we maye learne that whiche Jesus the sonne of Sirach teacheth, not to be proude of clothyng and rayment, neyther to exalte our selues in the daye of honour, because the woorkes of the Lorde are wonderfull, and glorious, secrete, and vnknowen, teachyng vs with humblenesse of mynde, euery one to be myndefull of the vocation wherevnto God hath called hym. Let Chrystians therefore

fore endeuour them selues, to quenche the care of plealyng the flesche, let vs vse the benefites of God in this worlde, in suche wyse, that we be not to muche occupied in prouydyng for the body. Let vs content our selues quietly, with that whyche God sendeth, be it neuer so lyttle. And yf it please him to sende plentie, let vs not waxe proude thereof, but let vs vse it moderately, as well to our owne comforte, as to the relefe of suche as stande in necessitie. He that in aboundaunce and plentie of apparell, hideth his face from hym that is naked, dispiseth his owne flesche, as Esay the Prophete sayeth. Let vs learne to knowe our selues, and not to despise other, let vs remember, that we stande all before the Maiestie of almyghtie GOD, who shall iudge vs by his holy worde, wherein he forbiddeth excesse, not onely to men, but also to women. So that none can excuse them selues, of what estate or condition so euer they bee. Let vs therefore present our selues before his throne, as *Tertullian* exhorteth, with the ornamentes, which the Apostles speaketh of Ephesians the. vi. Chapter, hauyng our loynes gyrt about with the veritie, hauyng the brest plate of ryghteousnesse, and shodde with shoes prepared by the Gospell of peace. Let vs take vnto vs simplicitie, chastitie, and comlynes, submitting our neckes to the sweete yoke of Christ. Let women be subiect to theyr husbandes, and they are sufficiently attyred, sayeth *Tertullian*. The wyfe of one *Philo*, an heathen

Esay. 58

Ephe. 6.

Math. 11.

Philo-

Philosopher, beyng demaunded why she ware no golde, she aunswered, that she thought her husbandes vertues, sufficient ornamentes. Howe muche more ought Christian women, instructed by the worde of God, content themselues in theyr husbandes? Yea, howe muche more ought euery Christian to content hym selfe in our Sauiour Christe, thynkyng hym selfe sufficiently garnished with his heauenly vertues? But it wylbe here obiected, and sayd of some nyce and vayne women, that all which we do, in payntyng our faces, in dyeing our heere, in embawmyng our bodyes, in deckyng vs with gay apparell, is, to please our husbandes, to delyght his eyes, and to retayne his loue towarde vs. O vayne excuse, and moste shamefull aunswere, to the reproche of thy husbande. What couldest thou more say, to set out his foolyshnes, then to charge hym, to be pleased, and delyted with the deuylles tyre? Who can paynt her face, and curle her heere, and chaunge it into an vnnaturall coloure, but therein doth worke reprose to her maker, who made her? As though she coulde make herselfe more comely, than GOD hath appoynted the measure of her beautie. What do these women, but go about to reformme that whiche God hath made? not knowyng that all thynges naturall, is the worke of God: and thynges disguysed, and vnnaturall, bee the workes of the deuyll. And as though a wyse and a Christian husbande, shoulde delyte to see

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his wyfe in suche paynted and flowrished visions, whiche common harlottes mostly do vse, to trayne therewith theyr louers to naughtinesse, or as though an honest woman coulde delyte to be lyke an harlot for pleasyng of her husbande. Nay, nay, these be but the vayne excuses of such as go about to please rather others, then theyr husbandes. And suche attyres, be but to prouoke her, to shewe her selfe abrode, to intyce others, a worthy matter. She must kepe debate with her husbande, to maintayne suche apparell, whereby she is the worse huswyfe, the seldomer at home to see to her charge; and so to neglect his thryft, by geuyng great prouocation to her housholde, to waste and wantonnes, whyle she muste wander abroade, to shewe her owne vanitie, and her husbandes foolyshnes. By whiche her pryde, she styreth vp much enuy of others, whiche be so vaynely delyted as she is. She doth but deserue mockes and scornes, to set out all her commendation, in Jewishe and Ethenicke apparel, and yet bragge of her Christianitie. She doth but waste superfluously her husbandes stocke, by suche sumptuousnes, and sometymes is the cause of much bryberye, extortion, and deceypt in her husbandes occupying, that she may be the more gorgeously set out, to the syght of the vayne worlde, to please the deuils eyes, and not Goddes, who geueth to euery creature, sufficient and moderate comelynes, wherewith we shoulde be contented, yf we were of God, what

other

other thyng doest thou, by those meanes, but prouokest others, to tempt thee, to deceaue thy soule, by the bayte of thy pompe and pryde? what els doest thou, but settest out thy pryde, and makest of thy vndecent apparell of thy body, the deuylles net, to catch the soules of them whiche beholde thee? O thou woman, not a Christian, but worse then a Paynym, thou minister of the deuyll: why pamperest thou that carreyn flesche so hye? whiche sometyme doth stynke and rotte on the earth, as thou goest. Howesoeuer thou perfumest thy selfe, yet can not thy beastlines be hidden, or ouercome with thy smelles and sauours, whiche do rather defourme and myschape thee, then beutifie thee. What meant Salomon to say, of suche trymmyng of bayne woman, when he sayd: A fayre woman without good maners and conditions, is lyke a Sowe, whiche hath a rynge of golde vpon her snoute: but that the more thou garnysche thy selfe, with these outwarde blasinges, the lesse thou carest for the inward garnyshyng of thy mynde, and so doest but defoule thy selfe, by suche aray, and not beutifie thy selfe? Heare, heare, what Chrystes holy Apostles do wryte. Let not the outwarde apparell of women (saieth Saint Peter) be decked with the broydyng of heere, with wrappyng on of golde, or goodly clothyng: but let the mynde, and the conscience, whiche is not seene with the eyes, bee pure and cleane, that is, sayeth he, an acceptable, and an excellent thyng be-

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fore God. For so the olde auncient holy women attired them selues, and were obedient to their husbandes. And Saint Paule sayth, that women should apparell them selues with shamefastnes and sobernes, and not with braydes of theyr heere, or golde, or pearle, or precious clothes, but as women should do whiche wyll expresse godlynes by theyr good outward workes. Yf we wyll not kepe the Apostles preceptes, at the least let vs heare what Pagans, whiche were ignorannt of Chryst, haue sayde in this matter. Democrates sayth, the ornament of a woman, standeth in scarsitie of speache and apparell. Sophocles sayth of suche apparell thus: It is not an ornament, O thou foole, but a shame, and a manyfest shewe of thy folly. Socrates sayth, that that is a garnyshyng to a woman, whiche declareth out her honestie. The Grecians vse it in a prouerbe: It is not golde or pearle, whiche is a beautie to a woman, but good conditions.

And Aristotle byddeth that a woman should vse lesse apparell then the lawe doth suffer. For it is not the goodlynes of apparell, nor the excellencie of beautie, nor the aboundaunce of golde, that maketh a woman to be esteemed, but modestie, and diligence to lyue honestly in all thinges. This outragious vanitie, is now growen so farre, that there is no shame taken of it. We reade in hystoryes, that when kyng Dionisius sent to the women of Lacedemon ryche robes, they aunswered and sayd, that they

shall do vs more shame then honour, and therfore refused them. The women in Rome in olde tyme abhorred that gaye apparell whiche kyng Pirrus sent to them, and none were so greedy and bayne to accept them. And a lawe was openly made of the Senate, and a longe tyme obserued, that no woman shoulde weare ouer halfe an ounce of golde, nor shoulde weare clothes of dyuers coloures. But perchaunce some dayntie dame wyll say and aunswere me, that they muste do somethyng to shewe theyr byrth and bloud, to shewe theyr husbandes ryches. As though nobilitie were chiefely sene by these thynges, whiche be common to those whiche be moste vyle, as though thy husbandes ryches were not better bestowed then in suche superfluities, as though when thou were chrystened thou dyddest not renounce the pryde of the worlde, and the pompe of the flesshe. I speake not agaynste conuenient apparell, for euery state agreable: but agaynst the superfluitie, agaynst the bayne delyght to couet such vanities, to deuyse newe fassions to feede thy pryde with, to spende so muche vppon thy carnasse, that thou and thy husbande are compelled to rob the poore, to mayntayne thy costlynesse. Heare howe that noble holye woman Quene Hester, setteth out these goodly ornamentes (as they be called) when (in respecte of sauyng Gods people) she was compelled to put on such glorious apparell, knowyng that it was a fyt stale to blynde the eyes of carnall fooles.

fooles. Thus she prayed: Thou knowest O Lorde, the necessitie which I am dryuen to, to put on this apparell, and that I abhorre this signe of pryde, and of this glory whiche I beare on my head, and that I defye it as a fylthye cloth, and that I weare it not when I am alone. Agayne, by what meanes was Holophernes deceaued, but by the glytteryng shewe of apparell, whiche that holy woman Judith dyd put on her, not as delytyng in them, nor sekyng vayne voluptuous pleasure by them: but she ware it of pure necessitie by Gods dispensation, vsyng this vanitie to ouercome the vayne eyes of Gods enemy. Such desyre was in those holy noble women, beyng very loth and vnwyllyng otherwyse to weare suche sumptuous apparell, by the whiche others shoulde be caused to forget themselues. These be commended in Scripture for abhorryng suche vanities, whiche by constraint and great necessitie against their hartes desire were compelled to weare them for a tyme. And shall such women be worthy commendations, whiche neyther be comparable with these women aforesayde in nobilitie, nor comparable to them in theyr good zeales to God and his people, whose dayly delyght and sekyng is, to florysshe in suche gay shyftes and chaunges, neuer satisfied, nor regardyng who smarteth for their apparell, so they may come by it? O vayne men, whiche be subiectes to theyr wyues, in these inordinate affections. O vaine women to

procure so muche hurt to them selues, by the whiche they come the sooner to misery in this worlde, and in the meane tyme be abhorred of God, hated and scorned of wyse men, and in the ende, lyke to be ioyned with such, who in hell to late repentyng them selues, shall openlye complayne with these wordes: What hath our pryde profyted vs? or what profyte hath the pompe of ryches brought vs? All those thynges are passed away, lyke a shadowe. As for vertue, we dyd neuer shewe any sygne therof. And thus we are consumed in our wyckednes. If thou sayest, that the custome is to be followed, and the vse of the worlde doth compell thee to suche curiositie, then I aske of thee, whose custome shoulde be followed? wyse folkes maners, or fooles? If thou sayest the wyse: then I say folowe them. For fooles customes, who shoulde folowe but fooles? Consider that the consent of wyse men, ought to be alledged for a custome. Nowe yf any lewde custome be vsed, be thou the fyrst to breake it, labour to diminishe it, and laye it downe: and more laude afore God, and more commendation shalt thou wynne by it, then by all the glory of suche superfluitie.

Thus ye haue harde declared vnto you, what God requyreth by his worde, concernyng the moderate vse of his creatures. Let vs learne to vse them moderately, as he hath appoynted. Almightie God hath taught vs, to what ende and purpose, we shoulde vse our apparell. Let

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vs therfore learne ſo to behaue our ſelues in the vſe thereof, as becommeth Chriſtians, alwayes ſhewyng our ſelues thankefull to our heauenly father for his great and mercifull benefites, who geueth vnto vs our dayly breade, that is to ſay, all thinges neceſſary for this our nedy lyfe, vnto whom we ſhall render accomptes for all his benefites, at the glorious appearyng of our Sauiour Chryſte, to whom with the father, and the holy ghoſt, be all honour, prayſe, and glory for euer and euer. Amen.

THere is nothyng in all mans lyfe (wellbeloued in oure Sauioure Chryſte) ſo nedefull to be ſpoken of, & daylye to be called vppon, as hartye, zelous, & deuout prayer, ỹ neceſſitie whereof is ſo greate, that without it, nothyng may be well obteyned at Gods hand.

Iacob. 1. For as the Apoſtle James ſayth: Euery good & perfect gyft commeth from aboue, & proceadeth from the father of lyghtes, who is alſo ſayde to be ryche and liberall towardes all them that

Rom. 10. call vpon hym, not becauſe he eyther wyll not or can not geue without aſking, but becauſe he hath appoynted prayer as an ordinary meanes betwene hym and vs. There is no doubt, but

Math. 6. he alwayes knoweth what we haue nede of, & is alwayes moſt redy to geue aboundaunce of thoſe thynges that we lacke. Yet to the intent we myght acknowledge hym to be the geuer of all good thynges, & behaue our ſelues thankefully towardes hym in that behalfe, louyng, fearyng, and worſhyppyng hym ſincerely and truely, as we ought to do: He hath profitably

and

and wysely ordayned, that in tyme of necessitie we shoulde humble our selues in his syght, powre out the secretes of our hart before hym, and craue helpe at his handes, with continuall, earnest, and deuout prayer. By the mouth of his holy Prophete Dauid, he sayeth on this wyse: Call vppon me in the dayes of thy trouble, and I wyll delyuer thee. Lykewyse in the Gospell, by the mouth of his welbeloued sonne Christ, he sayeth: aske and it shalbe geuen you, knocke, and it shalbe opened, for whosoeuer asketh, receiueth, whosoeuer seeketh, findeth, and to hym that knocketh, it shalbe opened. Saint Paule also moste agreablye consentyng hereunto, wylleth men to praye euery where, and to continue therein with thankes geuyng. Neither doth the blessed Apostle Saint James in this poynt any thyng dissent, but earnestly exhortyng all men to diligent prayer sayeth: If any man lacke wysdome, let hym aske it of God, whiche geueth liberally to all men, and reprocheth no man. Also in another place: Pray one for another (sayeth he) that ye maye be healed. For the ryghteous mans prayer, auayleth much, yf it be feruent. What other thyng are we taught by these and suche other places, but onlye this, that Almightie God notwithstandyng his heauenly wysdome and foreknowledge, wyll bee prayed vnto, that he wylbe called vpon, that he wyll haue vs no lesse wyllyng on our part to aske, then he on his part is wyllyng to geue? Therefore moste

Math. 7.

1. Tim. 2.
Phil. 4.
Coll. 4.

Jacob. 1.

Jacob. 5.

fonde and foolyſche is the opinion and reaſon
Rom. 8. of thoſe men, whiche therfore thinke all prayer
to be ſuperfluous and vayne, becauſe God ſer-
cheth the harte and the raynes, and knoweth
the meanyng of the ſpirite before we aſke. For
yf this fleſhly and carnall reaſon were ſuffici-
ent to diſanull prayer: then why dyd our Sa-
uiour Chryſte ſo often crye to his Diſciples,
Math. 13. watche and praye? why dyd he preſcribe them
a fourme of prayer? ſaying, when ye pray, pray
after this ſort: Our father whiche art in hea-
Luk. 22. uen. &c. Why dyd he pray ſo often and ſo ear-
neſtlye hym ſelfe before his paſſion? Finally,
Actes. 1. why dyd the Apoſtles immediatly after his aſ-
cention, gather them ſelues together into one
ſeuerall place, and there continue a long tyme
in prayer? Eyther they muſt condempne Chriſt
and his Apoſtles of extreme follye, or els they
muſt nedes graunt, that prayer is a thing moſt
neceſſary for all men, at all tymes, and in all
places. Sure it is, that there is nothyng more
expedient or nedefull for mankynde in all the
worlde, then prayer. Pray alwayes (ſayeth
Ephe. 6. Saint Paule) with all maner prayer and ſup-
plication, and watche thereto with all dili-
1. Thes. 5 gence. Alſo in another place, he wylleth vs to
pray continuallye, without any intermiſſion
or ceaſſyng, meanyng thereby that we ought
neuer to ſlacke nor faynt in prayer, but to con-
tinue therein to our lyues ende. A number of
other ſuch places might here be alledged of like
effect, I meane, to declare the great neceſſitie

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and vse of prayer. But what nede many proses in a playne matter? seyng there is no man so ignorant but he knoweth, no man so blynde but he seeth that prayer is a thyng moste nedefull in all estates and degrees of men. For onely by the helpe hereof, we attayne to those heauenly and euerlastyng treasures, whiche God our heauenly father hath reserued and layde vp for vs his chyldren in his deare and welbeloued sonne Jesus Christ, with this couenaunt and promyse, moste assuredly confyrmed and sealed vnto vs, that yf we aske, we shall receaue. John.16.

Nowe the great necessitie of prayer, beyng sufficientlye knowen, that our myndes and hartes maye be the more prouoked and stirred thervnto, let vs briefely consider what wonderfull strength and power it hath, to bryng straunge and myghtie thynges to passe. We reade in the booke of Exodus, that Josua fightyng agaynst the Amalekites, dyd conquer and ouercome them, not so muche by vertue of his owne strength, as by the earnest and continuall prayer of Moyses, who as long as he helde vp his handes to God, so long dyd Israell preuayle. But when he faynted and let his handes downe, then dyd Amelecke and his people preuayle. In so muche that Aaron and Hur, beyng in the mount with hym, were fayne to staye vp his handes, vntyll the goyng downe of the Sunne, otherwyse hadde the people of God that day ben vtterly discomfited and put Exod.17

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to flyght. Also we reade in another place, of
Iosua. 10 Iosua him selfe, howe he at the besiegyng of Gibeon, makyng his humble petition to almightie God, caused the Sunne & the Moone to staye theyr course, and to stande styll in the myddest of heauen for the space of a whole day, vntyll such tyme the people were sufficientlye
2. Pa. 20 auenged vppon theyr enemyes. And was not Iehosaphates prayer of great force & strength, when God at his request caused his enemyes to fall out among them selues, and wylfully to destroye one another? Who canne maruayle
3. Re. 18. ynough at the effect and vertue of Elias prayer? He beyng a man subiect to affections, as we are, prayed to the Lorde, that it myght not rayne, and there fell no rayne vpon the earth for the space of three yeres and syxe monethes. Agayne, he prayed that it myght rayne, and there fell greate plentie, so that the earth brought foorth her encrease most aboundauntlye.

It were to long to tell of Judith, Hester, Susanna, and of dyuers other godly men and women, howe greatly they preuayled in all theyr doynges, by geuyng theyr myndes earnestlye and deuoutly to prayer. Let it be sufficient at
Aug. Serm. 26. de tempore. this time to conclude with the sayinges of Augustine and Chrisostome, whereof the one calleth prayer the kay of heauen, the other playnlye affirmeth, that there is nothyng in all the
Chis. sup. Matb. 22. worlde, more strong then a man that geueth him selfe to feruent prayer. Nowe then deare-

lye

ye beloued, seing prayer is so nedefull a thyng, and of so great strength before God, let vs according as we are taught by the example of Christe and his Apostles, be earnest and diligent in callyng on the name of the Lorde. Let vs neuer faynt, neuer slacke, neuer geue ouer, but let vs dayly and hourely, early and late, in season and out of season, be occupyed in godly meditations and prayers. What yf we obteyne not our petition at the fyrst? yet let vs not be discouraged, but let vs continuallye crye and call vppon God. He wyll surely heare vs at length, yf for no other cause, yet for very importunities sake. Remember the parable of the vnryghteous iudge and the poore wydowe, howe she by her, importunate meanes, caused hym to do her iustice agaynste her aduersarye, although otherwyse he feared neither God nor man. Shall not God muche more auenge his electe (saith our Sauiour Chryst) whiche crye vnto hym day and nyght? Thus he taught his Disciples, and in them all other true Christian men, to praye alwayes, and neuer to faynt or shrynke. Remember also the example of the woman of Chanaan, howe she was reiected of Chryste, and called dogge, as one moste vnworthy of any benefite at his handes: yet she gaue not ouer, but folowed hym styll, crying and callyng vpon hym to be good and mercifull vnto her daughter. And at length by very importunitie, she obteyned her requeste.

Luk. 19.

Math. 15

O let vs learne by these examples to be earnest

and

and feruent in prayer, assuring our selues that whatsoeuer we aske of God the father in the name of his sonne Christ, and accordyng to his
John.16. wyll, he wyll vndoubtedly graunt it. Ye is trueth it selfe, and as truely as he hath promised it, so truely wyll he performe it. God for his great mercies sake so worke in our hartes by his holy spirite, that we may alwayes make our humble prayers vnto hym, as we ought to do, and alwayes obteyne the thyng whiche we aske, through Jesus Christ our Lord, to whom with the father and the holy ghoste, be all honour and glory, worlde without ende. Amen.

THE SECOND PART OF THE Homyly, concernyng prayer.

IN the fyrste parte of this Sermō, ye harde the great necessitie & also the greate force of deuout and earnest prayer, declared & proued vnto you, both by diuers wayghty testimonies, and also by sundrye good examples of holye Scripture. Nowe shall you learne whom you ought to call vppon, and to whom ye ought always to direct your praiers.

We

We are euidently taught in Goddes holy Testament, that almightie God is the onelye fountayne, and wellspryng of all goodnesse, and that whatsoeuer we haue in this worlde, we receaue it only at his handes. To this effect serueth the place of Sainct James. Euerye good and perfect gyft, sayth he, commeth from aboue, and proceadeth from the father of lyghtes. To this effect also, serueth the testimonye of Paule, in dyuers places of his Epistles, wytnessyng that the spirite of wysedome, the spirite of knowledge, and reuelation, yea euery good, and heauenly gyft, as fayth, hope, charitie, grace, and peace, commeth onelye and solelye of God. In consideration whereof, he bursteth out into a sodaine passion, and sayeth: O man, what thyng haste thou, whiche thou haste not receaued? Therefore whensoeuer we nede or lacke any thynge, parteynyng eyther to the bodye, or the soule, it behoueth vs to runne onely vnto God, who is the onely geuer of all good thynges. Our Sauiour Christ in the Gospell, teachyng his Disciples howe they shoulde pray, sendeth them to the father in his name, saying: Verely, verely I saye vnto you, what soeuer ye aske the father in my name, he wyll geue it vnto you. And in another place, when ye pray, praye after this sorte: Our father whiche arte in heauen. &c. And doth not God hym selfe, by the mouth of his Prophete Dauid, wyll and commaunde vs to call vppon hym? The Apostle wysheth

Iacob.1.

1.Cor.4

Iohn.19.
Math.6.
Luke.11.

Psal.50.

grace,

grace and peace to all them that call on the name of the Lorde, and of his sonne Jesus
Joel.2. Chryste, as doth also the Prophete Joell, sayActes.1. inge: And it shall come to passe, that whosoeuer shall call on the name of the Lorde, shall be saued.

Thus then it is playne by the infallible worde of trueth and lyfe, that in all our necessities we must flee vnto God, direct our prayers vnto hym, call vpon his holy name, desyre helpe at his handes, and at no others. Wherof yf ye wyll yet haue a further reason, marke that which foloweth. There are certayne conditions moste requisite to be founde in euery such a one that must be called vpon, whiche yf they bee not founde in hym vnto whom we pray, then doth our prayer auayle vs nothyng, but is altogether in vayne.

The fyrst is this, that he to whom we make our prayers, be able to helpe vs. The seconde is, that he wyll helpe vs. The thyrde is, that he be suche a one as maye heare our prayers. The fourth is, that he vnderstande better then we our selues what we lacke, and howe farre we haue nede of helpe. If these thynges be to be founde in any other sauyng onely God, then may we lawfully call vpon some other besides God. But what man is so grosse but he well vnderstandeth that these thinges are only proper to hym which is omnipotent, and knoweth all thynges, euen the very secretes of the hart, that is to say, onely and to God alone. Wher-

of

of it foloweth, that we muſt call neyther vpon Angell, nor yet vpon Saint, but only and ſolelye vppon God, as Sainct Paule doth wryte. Howe ſhall men call vpon hym in whom they haue not beleued? So that inuocation or prayer, may not be made without fayth in hym on whom we call, but that we muſte fyrſt beleue in hym, before we can make our prayers vnto him, whervpon we muſte only and ſolely pray vnto God. For to ſay that we ſhoulde beleue eyther in Angell or Saint, or in any other lyuyng creature, were moſte horrible blaſphemye agaynſt God and his holy worde, neyther ought this fancie to enter into the hart of any Chriſtian man, becauſe we are expreſſelye taught in the worde of the Lorde, onlye to repoſe our fayth in the bleſſed Trinitie, in whoſe only name we are alſo baptiſed, accordyng to the expreſſe commaundement of our Sauiour Jeſus Chryſt, in the laſt of Mathewe. Rom.10. Math.28

But that the trueth hereof maye the better appeare, euen to them that be moſte ſymple and vnlearned, let vs conſider what prayer is. Saint Auguſtine calleth it a lyftyng vp of the mynde to God, that is to ſaye, an humble and lowely powryng out of the harte to God. *Iſidorus* ſayth, that it is an affection of the harte, and not a labour of the lyppes. So that by theſe places, true prayer doth conſiſte, not ſo muche in the outwarde ſounde and voyce of wordes, as in the inwarde gronyng and crying of the hart to God. *De ſpi. et lit. cap.50.* *De ſũmo bono. cap.8. lib.3.*

Nowe

Nowe then, is there any Aungell, any Virgin, any Patriarche, or Prophete, amonge the dead, that can vnderstande, or knowe the meanyng of the harte? The Scripture sayeth, it is God that sercheth the harte, and raynes, and that he onely knoweth the hartes of the chyldren of men. As for the sainctes, they haue so lyttle knowledge of the secretes of the harte, that many of the auncient fathers greatlye doubt, whether they knowe any thyng at all, that is commonly done on earth. And albeit some thynke they do, yet S. Augustine a doctour of great aucthoritie, and also antiquitie, hath this opinion of them, that they knowe no more what we do on earth, then we knowe what they do in heauen. For proofe whereof, he alledgeth the wordes of Esay the Prophete, where it is sayd, Abraham is ignoraunt of vs, and Israell knoweth vs not. His mynde therfore is this, not that we shoulde put any religion in worshyppyng them, or praying vnto them: but that we shoulde honour them by folowyng theyr vertuous and godly lyfe. For as he witnesseth in another place, the Martirs and holy men in tymes past, were wont after theyr death, to be remembred and named of the Priest at diuine seruyce: but neuer to be inuocated or called vpon. And why so? because the Priest (sayth he) is Gods Priest, and not theirs. Wherby he is bounde to call vpon God, and not vpon them.

Psal. 7. Apoc. 2. Hiere. 7 2. Par. 6

Lib de cura. p mort. agenda. capit. 13.

De vera relig. cap. 55.

Lib. 22. de ciuit. dei. capit. 10.

Thus you see, that the aucthoritie both of scripture

scripture, and also of Augustine, doth not permit, that we shoulde pray vnto them. O that all men woulde studiously reade and searche the Scriptures, then should they not be drowned in ignorannce, but shoulde easely perceaue the trueth, as well of this poynt of doctrine, as of all the rest. For there doth the holy ghoste playnely teache vs, that Christ is our onlye mediatour and intercessour with god, and that we must seke and run to no other. If any man sinneth saieth S. John, we haue an aduocate with the father, Jesus Christe the ryghteous, and he is the propitiation for oure sinnes. Sainct Paule also sayeth, there is one God, and one mediatour betwene God and man, euen the man Jesus Christ. Wherevnto agreeth the testimonie of our Sauiour hym selfe, wytnessyng that no man commeth to the father, but onely by hym, who is the waye, the trueth, the lyfe, yea, and the onely doze, whereby we muste enter into the kyngdome of heauen, because God is pleased in no other, but in hym. For whiche cause also, he cryeth and calleth vnto vs, that we shoulde come vnto hym, saying: Come vnto me all ye that labour and be heauy laden, and I shall refreshe you. Woulde Christ haue vs so necessaryly come vnto him? and shall we most vnthankfully leaue him and runne vnto other? This is euen that whiche God so greatly complayneth of by his Prophete Jeremie, saying: My people haue committed two great offences, they haue for-

John.5.

1.John.2.

1.Tim.2

John.14

Ibidem

John.10

Math.17

Math.11

forsaken me the fountayne of the waters of lyfe, and haue digged to them selues broken pittes that can holde no water. Is not that manne thinke you vnwyse, that wyll runne for water to a little broke, when he may alwell go to the head springe? Euen so may his wysedome be iustly suspected, that wyll flee vnto Saynctes in tyme of necessitie, when he may boldely and without feare, declare his griefe, and direct his prayer vnto the Lorde him selfe.

If God were straunge, or daungerous to be talked withall, then myght we iustly drawe
Psa.144 backe and seeke to some other. But the Lord is nygh vnto them, that call vpon hym in fayth
Iudith.9 and trueth, and the prayer of the humble and meeke, hath alwayes pleased him. What yf we be synners, shall we not therefore praye vnto GOD? or shall we dispayre to obtayne anye thyng at his handes? Why dyd Christe then teache vs to aske forgeuenes of oure synnes? saying: And forgeue vs our trespases, as we forgeue them that tresspasse agaynst vs. Shall we thynke that the Saynctes are more mercyfull in hearyng sinners, then GOD? Dauyd
Psal.103 sayth, that the Lorde is full of compassion and mercy, slowe to anger, and of great kyndnes.
Ephe. 2. Sainct Paule saith, that he is ryche in mercy towardes all them that call vppon hym. And he hym selfe by the mouth of his Prophete
Esay.52 Esay sayth: For a lyttle whyle haue I forsaken thee, but with great compassion wyll I gather thee. For a moment in myne anger, I haue hyd

hyd my face from thee, but with euerlastyng mercy haue I had compassion vpon thee. Therfore the sinnes of any man ought not to withholde hym from prayng vnto the Lorde his God. But yf he be truely penitent and stedfast in fayth, let hym assure him selfe that the Lord wylbe mercyfull vnto hym, and heare his prayers. O but I dare not (wyll some man saye) trouble God at all tymes with my prayers. We see that in kynges houses and courtes of Princes, men can not be admitted, vnlesse they fyrst vse the helpe and meane of some speciall noble man, to come vnto the speache of the kynge, and to obtayne the thyng that they woulde haue. To this reason doth Sainct Ambrose aunswere very well, wrytyng vppon the fyrst Chapter to the Romaynes. Therefore (sayeth he) we vse to go vnto the kyng by officers and noble men, because the kyng is a mortall man, and knoweth not to whom he may commit the gouernment of the common wealth. But to haue GOD our frende, from whom nothyng is hyd, we nede not any helper, that shoulde further vs with his good worde, but onely a deuoute and godly mynde. And yf it be so, that we nede one to intreate for vs: why may we not content our selues with that one mediatour, whiche is at the ryght hande of God the father, and there lyueth for euer, to make intercession for vs? As the bloud of Chryste dyd redeeme vs on the crosse, and clense vs from our sinnes: euen so it is nowe hable to

Ambr. super. cap. 1. Roma.

Hebr. 7

saue all them that come vnto God by it. For Chryst sitting in heauen, hath an euerlastyng Priesthood, and alwayes prayeth to his father for them that be penitent, obteynyng by vertue of his woundes, whiche are euermore in the syght of GOD, not onely perfect remission of our sinnes, but also all other necessaryes that we lacke in this worlde, so that this onlye mediatour, is sufficient in heauen, and nedeth no others to helpe hym. Whye then do we
Math.6 Jacob.5 Collo.4 1.Tim.2 praye one for another in this lyfe, some man perchaunce wyll here demaunde? Forsoth we are wylled so to do, by the expresse commaundement both of Chryste and his Disciples, to declare therein, as well the fayth that we haue in Chryst towardes God, as also the mutuall charitie that we beare one towardes another, in that we pitie our brothers case, and make our humble petition to God for him. But that we shoulde pray vnto Sainctes, neyther haue we any commaundement in all the Scripture, nor yet example whiche we maye safely folowe. So that beyng done without aucthoritie of Goddes worde, it lacketh the ground of fayth, and therfore can not be acceptable before God. For whatsoeuer is not of
Hebr,11 Rom,14 fayth, is sinne. And the Apostle sayeth, that
Rom,10 fayth commeth by hearyng, and hearyng by the worde of GOD. Yet thou wylt obiecte further, that the Sainctes in heauen do praye for vs, and that theyr prayer proceadeth of an earnest charitie that they haue towardes their

brethren

brethren on earth. Whereto it maye be well aunswered. Fyrste, that no man knoweth whether they do pray for vs, or no. And yf any wyll go about to proue it by the nature of charitie, concluding, that because they dyd pray for men on earth, therefore they do muche more the same nowe in heauen. Then maye it be sayde by the same reason, that as ofte as we do wepe on earth, they do also wepe in heauen, because whyle they lyued in this worlde, it is most certayne and sure they dyd so. As for that place whiche is written in the Apocalippes, namely that the Angell dyd offer vp the prayers of the Saintes vppon the golden aulter, it is properly meant, and ought properly to be vnderstode of those Sainctes that are yet lyuyng on earth, and not of them that are dead, otherwyse what nede were it that the Aungell shoulde offer vp theyr prayers, beyng now in heauen before the face of almightie GOD? But admit the Sainctes do pray for vs, yet do we not knowe howe, whether specially for them whiche call vppon them, or els generally for all men, wyshyng well to euery man alyke. If they praye specially for them whiche call vpon them, then it is lyke they heare our prayers, and also knowe our hartes desyre. Whiche thyng to be false, it is alreadye proued, both by the Scriptures, and also by the authoritie of Augustine. Let vs not therfore put our truste or confidence in the Sainctes or Martyrs that be dead. Let vs not call vppon

them, nor desyre helpe at theyr handes: but let vs alwayes lyft vp our hartes to GOD, in the name of his deare sonne Christ, for whose sake, as God hath promysed to heare our prayer, so he wyll truely perfourme it. Inuocation is a thyng proper vnto GOD, whiche yf we attribute vnto the Sainctes, it soundeth to theyr reproche, neyther can they well beare it at our handes. When Paule hadde healed a certayne lame man, whiche was impotent in his feete, at Listra, the people woulde haue done sacrifice to him and Barnabas, who rentyng theyr clothes, refused it, and exhorted them to worship the true God. Likewise in the Reuelation, when Saint John fell before the Aungelles feete, to worship hym, the Aungell woulde not permit him to do it, but commaunded him that he shoulde worship God. Whiche examples declare vnto vs, that the Saintes and Angelles in heauen, wyll not haue vs to do any honour vnto them, that is due and proper vnto God. He onlye is our father, he onlye is omnipotent, he onlye knoweth and vnderstandeth all thynges, he onlye can helpe vs at all tymes, and in all places, he suffereth the Sunne to shyne vppon the good and the badde, he feedeth the yonge Rauens that crye vnto hym, he saueth both man and beaste, he wyll not that any one heere of our head shall perysshe: but is alwayes redye to helpe and preserue all them, that put theyr trust in hym, accordyng as he hath promised, saying: before they call, I wyll

Act. 14.

Apo. 19.

Esay. 65

aunswere

aunswere, and whyles they speake, I wyll heare. Let vs not therefore, any thyng mistrust his goodnes, let vs not feare to come before the throne of his mercy, let vs not seeke the ayde & helpe of Sainctes: but let vs come boldly our selues, nothyng doubtyng, but God for Christes sake, in whom he is well pleased, wyl heare vs without a spokes man, and accomplishe our desyre in all suche thynges, as shalbe agreable to his most holy wyll. So sayeth Chrisostome, an auncient doctour of the Churche, and so must we stedfastly beleue, not because he sayeth it, but muche more because it is the doctryne of our Sauiour Chryst hym selfe, who hath promised, that if we pray to the father in his name, we shall certaynely be harde, both to the releefe of our necessities, and also to the saluation of our soules, whiche he hath purchased vnto vs, not with golde or syluer, but with his precious bloud, shedde once for all vpon the crosse.

Chrisost. Home. de profest. euange.

To him therefore, with the father, and the holy ghost, thre persons and one God, be all honour, prayse, and glory, for euer and euer.

Amen.

YE were taught in the other parte of this Sermon, vnto whom ye ought to dyrecte your prayers, in tyme of nede and necessitie, that is to witte, not vnto Aungelles, or Sainctes, but vnto the eternall and euerliuing God, who because he is mercifull, is alwayes ready to heare vs, when we call vppon him, in true and perfect faith. And because he is omnipotent, he can easely perfourme and bryng to passe, the thyng that we requeſt to haue at his handes. To doubt of his power, it were a playne poynt of infidelitie, and cleane agaynſt the doctryne of the holy ghoſt, whiche teacheth that he is all in all. And as touchyng his good wyll in this behalfe, we haue expreſſe teſtimonies in Scripture, howe that he wyll helpe vs, and alſo delyuer vs, yf we call vppon hym in tyme of trouble. So that in both theſe reſpectes, we ought rather to call vppon hym, then vppon any other. Neyther ought anye man therefore to doubt, to come boldely vnto God, because he is a ſinner. For the Lorde (as the Prophete Dauid ſayeth) is gracious and mercyfull, yea, his mercy and goodneſſe endu-

Pſal. 5.

Pſal. 107

reth

reth for euer. He that sent his owne sonne into the worlde to saue sinners, wyll he not also heare sinners, yf with a true penitent harte, and a stedfast fayth, they pray vnto him? Yes, yf we acknowledge our sinnes, God is faythfull and iuste to forgeue vs our sinnes, and to clense vs from all vnryghteousnes, as we are playnely taught by the examples of Dauyd, Peter, Mary Magdalen, the Publican, and diuers other. And where as we muste nedes vse the helpe of some mediatour and intercessour, let vs content our selues with him that is the true and onely mediatour of the newe Testament, namely the Lorde and Sauiour Jesus Christ. For as Saint John sayeth, yf any man sinne, we haue an aduocate with the father, Jesus Chryst the righteous, who is the propitiation for our sinnes. And S. Paule in his fyrst Epistle to Timothy sayeth: There is one God, and one mediatour betwene God & man, euen the mā Jesus Christ, who gaue him self a raunsome for al men, to be a testimony in due time. 1. Tim. 1. 1. John. 1. 1. John. 1. 1. Tim. 1.

Nowe after this doctryne establyshed, you shalbe instructed, for what kynde of thynges, and what kynde of persons, ye ought to make your prayers vnto God. It greatly behoueth all men, when they pray, to consider well and diligently with them selues, what they aske and require at Gods handes, least yf they desire the thing which they ought not, theyr petitions be made voyde, and of none effect. There came on a time vnto Agesilaus the kyng, a certayne

sayne importunate suter, who requested hym in a matter earnestly, saying: Sir, and it please your grace, you dyd once promyse me. Trueth quoth the king, yf it be iust that thou requirest, then I promysed thee, otherwyse I dyd onely speake it, and not promyse it. The man would not so be aunswered at the kynges hande, but styll vrgyng him more and more, sayde: It becommeth a kyng to performe the least worde he hath spoken, yea, yf he shoulde onely becke with his head. No more sayeth the kyng, then it behoueth one that commeth to a kynge, to speake and aske those thinges, which are rightfull and honest. Thus the kynge caste of this vnreasonable and importunate suter.

Nowe, yf so great consideration be to be had, when we kneele before an earthly kyng: howe muche more ought to be had, when we kneele before the heauenly kyng, who is onely delyghted with iustice and equitie, neyther wyll admitte any vayne, foolysche, or vniust petition? Therfore it shalbe good & profitable, throughly to consider and determine with our selues, what thinges we maye lawfully aske of God, without feare of repulse, and also what kynde of persons we are bounde to commende vnto God in our dayly prayers.

Two thynges are chiefly to be respected, in euery good and godly mans prayer. His owne necessitie, and the glory of almightie God. Necessitie belongeth eyther outwardly to the bodye, or els inwardly to the soule. Which part of man,

man, because it is muche more precious and excellent then the other, therefore we ought fyrst of all to craue suche thynges as properlye belong to the saluation thereof, as the gyft of repentaunce, the gyft of fayth, the gyft of charitie and good workes, remission and forgeuenesse of sinnes, pacience in aduersitie, lowlynesse in prosperitie, and such other lyke fruites of the spirite, as hope, loue, ioye, peace, long suffering, gentlenesse, goodnesse, mekenesse, and temperauncie, whiche thynges God requireth of all them that professe them selues to be his chyldren, saying vnto them on this wyse: Let your lyght so shyne before men, that they may see your good workes, and glorifie your father whiche is in heauen. And in another place he also sayeth: Seeke fyrst the kyngdome of God and his ryghteousnes, and then all other thynges shalbe geuen vnto you. Wherin he putteth vs in mynde, that our chiefe and greatest care, ought to be for those thinges whiche pertayne to the healthy and safegard of the soule, because we haue here (as the Apostle sayeth) no continuyng Citie, but do seke after another in the worlde to come.

Gala. 6.

Math. 5.

Math. 6.

Hebre. 13

Nowe, when we haue sufficiently prayed for thynges belongyng to the soule, then may we lawfully, and with safe conscience, pray also for our bodyly necessities, as meate, drynke, clothyng, health of body, delyueraunce out of prison, good lucke in our dayly affayres, & so forth, accordyng as we shall haue nede. Wherof, what

better

better example can we desyre to haue, then of Christ him selfe, who taught his disciples, and all other Christian men, firste to praye for heauenly thinges, and afterward for earthly thynges, as is to be seene in that prayer, whiche he lefte vnto his Churche, commonly called the Lordes prayer: In the thyrde booke of Kinges and thirde Chapter, it is written, that God appeared by nyght in a dreame, vnto Salomon the Kyng, saying: Aske of me whatsoeuer thou wilt, and I wyl geue thee. Salomon made his humble prayer, and asked a wyse and prudent hart, that myght iudge and vnderstande what were good, and what were yll, what were godly, and what were vngodly, what were ryghteous, and what were vnryghteous in the syght of the Lord. It pleased God wonderously that he had asked this thyng. And God sayde vnto him, because thou hast requested this word, and hast not desired many dayes and long yeres vpon the earth, neyther aboundaunce of ryches and goodes, nor yet the lyfe of thyne enemyes whiche hate thee, but hast desired wisedome to sit in iudgement: Beholde, I haue done vnto thee, accordyng to thy wordes. I haue geuen thee a wise hart, full of knowledge and vnderstandyng, so that there was neuer none lyke thee before tyme, neyther shall be in tyme to come. Moreouer I haue besides this, geuen thee that which thou hast not required, namely worldlye wealth and riches, princely honour and glory, so that thou shalt therin also passe al

Math. 6. Luke. 11.

kynges

kynges that euer were.

Note in this example, howe Salomon beyng put to his choyse, to aske of God whatsoeuer he woulde, requested not vayne and transitory thynges, but the hygh and heauenlye treasures of wysedome, and that in so doyng, he obteyneth, as it were in recompence, both ryches and honour. Wherein is geuen vs to vnderstande, that in our daylye prayers, we shoulde chiefely and principallye aske those thynges, whiche concerne the kyngdome of GOD, and the saluation of our owne soules, nothyng doubtyng, but all other thynges shall (accordyng to the promyse of Chryste) be geuen vnto vs. But here we muste take hede, that we forgette not that other ende, whereof mention was made before, namely the glory of God. Whiche vnlesse we mynde and set before our eyes, in makyng our prayers, we may not looke to be harde, or to receaue any thyng of the Lorde. In the. xx. Chapter of Mathewe, the mother of the two sonnes of Zebede came vnto Jesus, worshyppyng hym and saying: Graunt that my twoo sonnes may syt in thy kyngdome, the one at thy ryght hande, and the other at thy lefte hande. In this petition, she dyd not respecte the glory of God, but playnely declared the ambition and vayne glory of her owne mynde, for whiche cause she was also most worthely repelled, and rebuked at the Lordes hande. In lyke maner we reade in the Actes, of one Symon Ma- Acts, 8

gus

gus a sorcerer, howe that he perceauyng that through laying on of the Apostles handes, the holye ghost was geuen, offered them money, sayinge: Geue me also this power, that on whomsoeuer I lay my handes, he may receaue the holy ghost. In makyng this request, he sought not the honour and glorye of GOD, but his owne pryuate gayne and luker, thynkyng to get great store of money by this feate, and therefore it was iustlye sayde vnto hym: thy money perysshe with thee, because thou thynkest that the gyft of GOD may be obteyned with money. By these and suche other examples we are taught, whensoeuer we make our prayers vnto God, chiefely to respect the honour and glory of his name. Whereof we haue this generall precepte in the Apostle Paule: Whether ye eate or drynke, or whatsoeuer you do, looke that you do it to the glory of God. Which thyng we shall best of all do, yf we folow the exaumple of our Sauiour Christ, who praying that the bitter cuppe of death myght passe from hym, woulde not therein haue his owne wyll fulfylled, but referred the whole matter to the good wyll and pleasure of his father.

1. Cor. 10
Collos. 3
Math. 26
Luk. 22.

And hytherto concernyng those thynges, that we maye lawfullye and boldely aske of God.

Nowe it foloweth, that we declare what kynde of persons we are bounde in conscience to pray for. Sainct Paule wrytyng to Timothy,

1. Tim. 2

thy, exhorteth hym to make prayers and supplications for all men, exemptyng none, of what degree or state soeuer they be. In whiche place he maketh mention by name, of kynges and rulers whiche are in auctho*r*itie, puttyng vs thereby to knowledge, howe greatly it concerneth the profite of the common wealth, to pray diligently for the higher powers. Neyther is it without good cause, that he doth so often in all his Epistles, craue the prayers of Gods people for him selfe. For in so doyng, he declareth to the worlde, howe expedient and nedefull it is, dayly to call vppon God for the ministers of his holy worde and Sacramentes, that they may haue the dore of vtteraunce opened vnto them, that they may truely vnderstande the Scriptures, that they maye effectuallye preache the same vnto the people, and bryng foorth the true fruites thereof, to the example of all other. After this sort dyd the congregation continually praye for Peter at Hierusalem, and for Paule amonge the Gentyles, to the great encrease and furtheraunce of Chrystes Gospell. And yf we, folowyng theyr good example herein, wyll studye to do the lyke, doubtlesse it can not be expressed, howe greatlye we shall both helpe our selues, and also please God.

Collo. 4. Rom. 15 2. The. 3 Ephe. 6.

Actes. 12

To discourse and run through all degrees of persons, it were to long. Therefore ye shall briefly take this one conclusion for all: Whomsoeuer we are bounde by expresse commaundement

ment to loue, for those also are we bounde in conscience to pray. But we are bounde by expresse commaundement, to loue all men as our selues, therfore we are also bounde to pray for all men, euen aswell as yf it were for our selues, notwithstandyng we knowe them to be our extreme and deadly enemyes. For so doth our Sauiour Christ, playnely teache vs in his holy Gospell, sayinge: Loue your enemyes, blesse them that curse you, do good to them that hate you, praye for them that persecute you, that ye may be the chyldren of your father whiche is in heauen. And as he taught his Disciples, so did he practise him selfe in his lyfe tyme, praying for his enemyes vpon the crosse, and desiring his father to forgeue them, because they knewe not what they did: as did also that holy and blessed Martyr Stephen, when he was cruelly stoned to death of the stubburne and styfnecked Jewes, to the example of all them, that wyll truely and vnfaynedly folowe theyr Lorde and master Christ, in this miserable and mortall lyfe.

Math. 5

Luke. 23

Acts. 7

Nowe to entreate of that question, whether we ought to pray for them that are departed out of this worlde, or no. Wherein yf we wyll cleaue onely vnto the worde of God: then must we nedes graunt, that we haue no commaundement so to do. For the Scripture doth acknowledge but two places after this lyfe. The one proper to the elect and blessed of God, the other to the reprobate and dampned soules, as,

as maye be well gathered by the parable of Lazarus and the ryche man, whiche place S. Augustine expoundyng, saith on this wyse: That which Abraham speaketh vnto the riche man in Lukes Gospell, namely that the iuste can not go into those places, where the wicked are tormented: What other thinges doth it signifie, but only this, that the iuste, by reason of Gods iudgement, whiche maye not be reuoked, can shewe no deede of mercye in helpyng them, whiche after this lyfe, are cast into pryson, vntyll they paye the vttermost farthyng? These wordes as they confounde the opinion of helping the dead by prayer, so they do cleane confute and take awaye the vayne erroure of purgatorye, whiche is grounded vpon this sayinge of the Gospell: Thou shalt not departe thence, vntyll thou hast payde the vttermoste farthyng. Nowe doth Saint Augustine saye, that those men whiche are cast into pryson after this lyfe, on that condition, may in no wise be holpen, though we woulde helpe them neuer so muche. And why? Because the sentence of God is vnchaungeable, and can not be reuoked agayne. Therefore let vs not deceiue our selues, thynkyng that eyther we maye helpe other, or other maye helpe vs by theyr good and charitable prayers in tyme to come. For as the preacher saith: When the tree falleth, whether it be towarde the South, or towarde the North, in what place soeuer the tree falleth, there it lyeth, meanyng therby that euery

Luk.16.

Li.2.Euang. qu. capi.38.

Eccle.11.

mortall man dyeth, eyther in the state of salua-
tion or dampnation, accordyng as the wordes
of the Euangelist John, do also playnely im-
port saying: He that beleueth on the sonne of
John. 3. God, hath eternall lyfe. But he that beleueth
not on the sonne, shall neuer see lyfe, but the
wrath of GOD abydeth vpon hym. Where is
then the thyrde place, which they call purgato-
rie? or where shall our prayers helpe and pro-
Lib. 5. Hy pogno. fite the dead? Saint Augustine doth onlye ac-
knowledge two places after this lyfe, heauen
and hell. As for the thirde place, he doth plain-
lye denye that there is any suche to be founde
Chrisost. in Heb. 2. Home. 4. in all Scripture. Chrisostome likewise is of
this mynde, that vnlesse we washe away our
sinnes in this present worlde, we shall fynde
no comfort afterwarde. And Saint Cipzian
Cipria. contra Demetrianum. sayeth, that after death, repentaunce and so-
rowe of payne, shalbe without fruite, wepyng
also shalbe in vayne, and prayer shalbe to no
purpose. Therefore he counselleth all men,
to make prouision for them selues whyle they
may, because when they are once departed out
of this lyfe, there is no place for repentaunce,
nor yet for satisfaction. Let these and suche
other places be sufficient to take awaye the
grosse errour of purgatorye out of our heades,
neyther lette vs dreame any more, that the
soules of the dead are any thyng at all holpen
by our prayers: But as the Scripture tea-
cheth vs, let vs thynke that the soule of man,
passyng out of the body, goeth strayghtwayes

eyther

eyther to heauen, or els to hell, whereof the one needeth no prayer, and the other is without redemption. The onely purgatory wherein we must trust to be saued, is the death and bloud of Christ, whiche yf we apprehende with a true and stedfast fayth, it purgeth and clenseth vs from all our sinnes, euen as well as yf he were nowe hangynge vppon the crosse. The bloud of Christ, sayeth Saint John, hath clensed vs from all sinne. The bloud of Christ, sayeth Sainct Paule, hath purged our consciences from dead workes, to serue the lyuyng GOD. Also in another place he sayeth. We be sanctified and made holy, by the offeryng vp of the body of Jesus Chryste, done once for all. Yea, he addeth more saying, with the one oblation of his blessed bodye, and precious bloud, he hath made perfecte for euer and euer all them that are sanctified. This then is that purgatory, wherein all Christian menne must put theyr whole truste and confidences, nothyng doubtyng, but yf they truely repent them of theyr sinnes, and dye in perfect fayth, that then they shall forthwith, passe from death to lyfe. Jf this kynde of purgation will not serue them, let them neuer hope to bee released by other mennes prayers, though they shoulde continue therein vnto the worldes ende. He that cannot bee saued by fayth in Christes bloud, howe shall he looke to be delyI. Iohn. 1.

Hebre. 9

Hebr. 10.

Ibidem.

uered by mans intercessions? hath God more respecte to manne on earth, then he hath to Christ in heauen? Yf any man sinne (sayeth
1. Iohn. 2 Sainct Iohn) we haue an aduocate with the father, euen Iesus Christ the ryghteous, and he is the propitiation for our sinnes. But we must take heede that we call vppon this aduocate, whyle we haue space geuen vs in this life, least when we are once dead, there bee no hope of saluation lefte vnto vs. For as euery man sleepeth with his owne cause, so euery man shall ryse agayne with his owne cause. And looke in what state he dyeth, in the same state he shalbe also iudged, whether it be to saluation, or dampnation. Let vs not therefore dreame, eyther of purgatory, or of prayer for the soules of them that be dead: but let vs earnestly and diligently pray for them, whiche are expressye commaunded in holye Scripture, namely for kynges and rulers, for ministers of Goddes holy worde and Sacramentes, for the Sainctes of this worlde, otherwyse called the faythfull. To be short, for all men lyuyng, be they neuer so great enemyes to God and his people, as Iewes, Turkes, Pagans, Infidelles, Heretikes. &c. Then shall we truely fulfyll the commaundement of God in that behalfe, and playnely declare our selues, to be the true chyldren of our heauenly father, whiche suffereth the Sunne to shyne, vppon the good

and

and the bad, and the rayne to fall vppon the iust and the vniust, for whiche, and all other benefites moste aboundauntly bestowed vpon mankynd from the beginning, let vs geue him hartie thankes, as we are moste bounde, and prayse his name, for euer and euer. Amen.

GOD through his almightie power, wisedome, and goodnes, created in the beginning, heauen & earth, the Sunne, ỹ Mone, the starres, the foules of the ayre, the beastes of the earth, the fishes in the sea, and all other creatures for the vse and commoditie of man, whom also he had created to his owne ymage and likenes, and geuen hym the vse and gouernment ouer them all, to thende he should vse them in suche sort, as he had geuen hym in charge and commaundement, and also that he shoulde declare hym selfe, thankefull and kynde, for all those benefites so liberally and so graciously bestowed vpon him, vtterly without anye deseruyng on his behalfe. And although we ought at all tymes, and in all places, to haue in remembraunce, and to bee thankefull to our gracious Lorde, accordynge as it is wrytten: I wyll magnifie the Lorde at all tymes. And agayne: whereseuer the Lorde beareth rule, O my soule prayse the Lorde: Yet it appeareth to be Gods good wyll and pleasure, that we should at speciall tymes,

Psal. 33.

Psal. 102

and

and in speciall places, gather our selues together, to thintent his name myght be renowmed, and his glory set forth in the congregation, and the assembly of his Saintes. As concernyng the tyme whiche almightie God hath appoynted his people to assemble together solempnelye, it doth appeare by the fourth commaundement of God: Remember sayeth God, that thou kepe holy the Sabboth daye, vppon the which day, as is playne in the Actes of the Apostles, the people accustomably resorted together, and harde diligently the lawe and the Prophetes red among them. And albeit, this commaundement of God doth not bynde Christian people so strayghtlye to observe and kepe the vtter ceremonies of the Sabboth day, as it was geuen vnto the Jewes, as touchyng the forbearyng of worke, and laboure in tyme of great necessitie, and as touchyng the precyse kepyng of the seuenth daye, after the maner of the Jewes, for we kepe nowe the fyrste daye, whiche is our Sundaye, and make that our Sabboth, that is, our day of rest, in the honour of our Sauiour Chryste, who as vppon that daye rose from death, conqueryng the same moste triumphantly: Yet notwithstandyng, whatsoeuer is founde in the commaundement, appertaynyng to the lawe of nature, as a thyng moste godlye, moste iuste and nedefull for the settyng foorth of Goddes glorye, it ought to be retayned and kept of all good Christian people. And therefore by this com- Actus. 13

maundement, we ought to haue a time, as one daye in a weeke, wherein we ought to rest, yea from our lawfull and nedefull worckes. For like as it appeareth by this commaundement, that no man in the sixe dayes ought to be slouthfull or ydle, but diligently to labour in that state wherein God hath set hym: Euen so God hath geuen expresse charge to all men, that vpon the Sabboth daye whiche is nowe our Sundaye, they shoulde ceasse from all wekely and worke-day labour, to thintent that lyke as God hym selfe wrought sixe dayes, and rested the seuenth and blessed and sanctified it, and consecrated it to quietnes and rest from labour: euen so gods obedient people shoulde vse the sunday holyly, and reste from theyr common and dayly busynes, and also geue them selues wholye to heauenly exercises of Gods true religion and seruice. So that God doth not only commaunde the obseruation of this holyday, but also by his owne example, doth styre and prouoke vs to diligent kepyng of the same. Good naturall children wyll not only become obedient to the commaundement of theyr parentes, but also haue a diligent eye to theyr doinges, and gladly folowe the same. So yf we wyll be the children of our heauenly father, we must be carefull to kepe the Christian Sabboth day, whiche is the Sundaye, not only for that it is Gods expresse cõmaundement, but also to declare our selues to be louyng chyldren, in folowyng the example of our gracious Lorde and father. Thus it

may

may playnely appeare, that Goddes wyll and commaundement was, to haue a solemne time and standing day in the weeke, wherin the people should come together, and haue in remembraunce his wonderfull benefites, and to render him thankes for them, as appertayneth to louyng, kynde, and obedient people.

This example and commaundement of God, the godly Christian people, beganne to folowe immediatlye after the Assension of our Lorde Christ, and began to chose them a standyng day of the weeke, to come together in. Yet not the seuenth day, whiche the Jewes kept, but the Lordes day, the day of the Lordes resurrection, the day after the seuenth day, which is the first of the weeke. Of the whiche day, mention is made by S. Paule on this wyse: In the fyrst day of the Sabboth, let euery man lay vp what he thynketh good, meanyng for the poore. By the first day of the Sabboth, is ment our Sunday, whiche is the first day after the Jewes seuenth day. And in the Apocalippes it is more playne, where as S. John sayth: I was in the spirite vppon the Sunday. Sithens whiche tyme, Gods people hath alwayes in all ages, without any gainsaying, vsed to come together vpon the Sunday, to celebrate and honour the Lordes blessed name, and carefully to kepe that day in holy rest and quietnesse, both men, women, chylde, seruaunt, and straunger. For the transgression and breache of whiche day, God hath declared him selfe muche to be grieued, as

1. Cor. 16

Apoc. 1.

Num. 15.

it may appeare by hym, who for gatheryng of stickes on the Sabboth daye, was stoned to death. But alas, all these notwithstandyng, it is lamentable to see the wycked boldenesse of those that wilbe counted Goddes people, who passe nothyng at all of kepyng, and hallowyng the Sunday. And these people are of two sortes. The one sort, yf they haue any businesse to do, though there be no extreme nede, they must not spare for the Sunday, they must ryde and iourney on the Sunday, they muste driue and carry on the Sunday, they must rowe and ferrye on the Sunday, they muste bye and sell on the Sunday, they muste kepe marketes and fayres on the Sundaye. Finally, they vse all dayes a lyke, worke dayes and holydayes are all one. The other sort yet it worse. For although they wyl not trauayle nor labour on the Sunday, as they do on the weeke day, yet they wyll not rest in holynesse, as God commaundeth: but they rest in vngodlinesse, and in fylthynes, praunsing in theyr pryde, prankyng and prickyng, poyntyng, and payntyng them selues, to be gorgeous and gay. They rest in excesse, and superfluitie, in gluttonie, and dronkennesse, lyke Rattes and Swyne. They rest in brawlyng and raylyng, in quarrellyng and fyghtyng. They rest in wantonnesse, in toyishe talkyng, in fylthy fleshlynesse, so that it doth to euidently appeare, that God is more dishonoured, and the deuyll better serued on the Sunday, then vpon al the dayes in the weke beside.

And

And I assure you, the beastes whiche are commaunded to rest on the Sunday, honour God better then this kynde of people. For they offend not God, they breake not theyr holyday. Wherfore, O ye people of God, lay your handes vppon your hartes, repent and amende this greuous and daungerous wickednesse, stande in awe of the commaundement of God, gladly folowe the example of God hym selfe, bee not disobedient to the godlye order of Chrystes Church, vsed and kept from the Apostles tyme, vntyll this day. Feare the displeasure and iust plagues of almightie God, yf ye be negligent, and forbeare not labouryng and trauelyng on the Sabboth day or Sunday, and do not resort together, to celebrate and magnifie Gods blessed name, in quiet holynesse, and godlye reuerence.

Nowe concernyng the place, where the people of God ought to resort together, and where especially they ought to celebrate and sanctifie the Sabboth daye, that is the Sunday, the day of holy rest: That place is called Gods Temple or the Church, because the company and congregation of Gods people (which is properly called the Churche) doth there assemble them selues on the dayes appoynted for such assemblies and metinges. And forasmuch as almightie God hath appoynted a speciall tyme to be honoured in, it is very meete, godly, and also necessary, that there shoulde be a place appoynted where these people should mete and

resort, to serue theyr gracious God and mercifull father. Trueth it is, the holy Patriarkes for a great number of yeres, had neyther Temple nor Church to resort vnto. The cause was, they were not stayed in any place, but were in a continuall peregrination and wanderyng, that they coulde not conueniently buylde any Church. But so sone as God had delyuered his people from their enemies, & set them in some libertie in the wildernes, he set them vp a costly and a curious tabernacle, whiche was as it were, the paryshe Churche, a place to resort vnto of the whole multitude, a place to haue his Sacrifices made in, and other obseruaunces, and rites to bee vsed in. Furthermore, after that God, accordyng to the trueth of his promyse, had placed, and quietly setled his people in the lande of Canaan, nowe called Jewry, he commaunded a great and a magnificent Temple to be buylded by kyng Salomon, as seldom the lyke hath ben sene. A Temple so decked and adourned, so gorgeously garnished, as was meete and expedient for people of that tyme, whiche woulde be allured and styred with nothyng so much, as with suche outwarde goodly gay thinges. This was nowe the Temple of God, indued also with many gyftes, and sundry promyses. This was the paryshe Churche, and the mother Church of al Jewry. Here was God honoured and serued. Hyther was the whole Realme of all the Israelites bounde to come at three solempne feastes in the yere, to

serue

serue theyr Lord God here. But let vs proceade further. In the tyme of Chryst and his Apostles, there was yet no Temples nor Churches for Christian men. For why? they were alwaies for the most part, in persecution, veration, and trouble, so that there coulde be no libertie, nor licence obteyned for that purpose. Yet God delyghted much, that they should often resort together in a place, and therfore after his Assension, they remayned together in an vpper Chaumber. Sometyme they entred into the temple, sometime into the Sinagogues, sometyme they were in pryson, sometymes in theyr houses, sometyme in the fieldes, &c. And this continued so long, tyll the fayth of Chryst Jesu began to multiply in a great part of the world. Nowe, when dyuers Realmes were established in Gods true religion, and god had geuen them peace and quietnesse: then began kynges, noble men, and the people also, styred vp with a godly zeale and feruentnes, to buylde vp Temples and Churches, whyther the people myght resort, the better to do theyr duetie towardes God, and to kepe holy theyr Sabboth day, the day of reste. And to these Temples, haue the Christians customably vsed to resort from time to time, as vnto mete places, where they might with common consent, prayse and magnifie Gods name, yeldyng him thankes for the benefites that he dayly powreth vppon them, both mercyfullye, and aboundauntly, where they might also heare his holy worde read, expoun-

ded, and preached sincerely, and receaue his holye Sacramentes, ministred vnto them duely and purely. True it is, that the chiefe and speciall Temples of God, wherin he hath greatest pleasure, and most delyght to dwell in, are the bodyes and myndes of true Christians, and the chosen people of God, accordyng to the doctrine of holy Scriptures, declared by Saint Paule.

1. Cor. 3. Know ye not (sayeth he) that ye be the Temple of God, and that the spirite of God doth dwell in you? The Temple of God is holy, whiche ye

Capit. 6. are. And agayne in the same Epistle: know ye not that your bodye is the Temple of the holy ghost, dwellyng in you, whom you haue geuen you of God, and that ye be not your owne? Yet this notwithstandyng, God doth allowe the materiall Temple made of lime and stone, (so ofte as his people do come together into it, to prayse his holy name) to be his house, and the place where he hath promised to be present, and where he wyll heare the prayers of them that call vpon him. The whiche thyng, both Christ and his Apostles, with all the reste of the holy fathers, do sufficiently declare by this: That albeit, they certainly knewe that theyr prayers were harde, in what place soeuer they made them, though it were in caues, in woodes, and in desertes, yet (so ofte as they coulde conueniently) they resorted to the materiall Temples, there, with the rest of the cõgregation, to ioyne in prayer, and true worship.

Wherfore (dearely beloued) you that professe

your

your selues to be Christians, and glory in that name, disdayne not to folowe the example of your master Christ, whose scholl ers (you say) ye bee. Shewe you to be lyke them, whose schole mates you take vppon you to bee, that is, the Apostles and Disciples of Chryste. Lyft vp pure handes, with cleane hartes in all places, and at all tymes. But do the same in the Temples and Churches, vpon the Sabboth dayes also. Our godlye predecessours, and the auncient fathers of the primitiue Churche, spared not theyr goodes to buylde Churches, no, they spared not to venture theyr lyues in tyme of persecution, and to hazarde theyr bloud, that they myght assemble them selues together in Churches. And shall we spare a lyttle labour e, to come vnto Churches? shall neyther their example, nor our duetie, nor the commodities (that thereby shoulde come vnto vs) moue vs?

If we wyll declare our selues to haue the feare of God, yf we wyll shewe our selues true Christians, yf we wylbe the folowers of Chryst our master, and of those godlye fathers, that haue lyued before vs, and nowe haue receaued the reward e of true and faythfull Christians, we must both wyllyngly, earnestly, and reuerently come vnto the materiall Churches, and Temples to pray, as vnto fitte places appoynted for that vse. And that vpon the Sabboth day, as at most conuenient tyme for Gods people, to ceasse from bodyly and worldlye

businesse

businesse, to geue them selues to holy rest, and godlye contemplation, pertaynyng to the seruyce of almightie God. Wherby we may reconcile our selues to God, be partakers of his reuerent Sacramentes, and be deuoute hearers of his holy worde, so to be establyshed in fayth to Godwarde, in hope agaynste all aduersitie, and in charitie towarde our neyghbours. And thus, runnyng our course, as good Christian people, we may at the last attayne the rewarde of euerlasting glory, through the merites of our Sauiour Jesus Christe, to whom with the father, and the holy ghost, be all honoure and glory. Amen.

The sconde part of the Homilie, of the place and time of prayer.

IT hath ben declared vnto you (good Christian people) in the former Sermon read vnto you, at what time, and into what place ye shal come together to prayse God. Nowe I entend to set before your eyes, fyrst howe zelous and desirous ye ought to be, to come to your Churche. Secondlye, howe sore GOD is grieued with them, that do despise or lyttle regarde to come to the Churche, vpon

vpon the holy restful day. It may well appeare by the Scriptures, that many of ỹ godly Israelites being now in captiuitie for their sinnes, emong the Babilonians ful often wished, and desired to be agayn at Hierusalē. And at their returne, through gods goodnes (though many of ỹ people were negligent) yet the fathers wer maruailous deuout to build vp the Temple, ỹ gods people myght repaire thyther to honour him. And king Dauid whē he was a banished man out of his country, out of Hierusalem the holy Citie, frō the sanctuary, from ỹ holy place, and from the tabernacle of God: What desire, what faruentnesse was in him towardes that holy place: what wishinges, and prayers made he to God, to be a dweller in the house of the Lord: One thing (saith he) haue I asked of the Lord, & this wil I stil craue, that I may resort & haue my dwellyng in ỹ house of the Lord, so long as I liue. Againe, Oh how I ioyed when I hard those words: we shall go into ỹ Lords house. And in other places of the Psalmes, he declareth for what entēt and purpose, he hath such a feruent desire to enter into the temple & Church of the Lord. I wil fal down (saith he) & worship in the holy temple of the Lord. Again, I haue appeared in thy holy place, ỹ I myght behold thy might and power, that I might beholde thy glory, and magnificence. Finally e, he sayth, I wyll shewe forth thy name to my brethren, I wyll prayse thee in the myddes of the cōgregation. Why thē had Dauid such an ear

Psal. 16

Psa. 122

Psa. 137

Psal. 63

Psal. 21

nest desire to the house of God: Firste, because there he woulde worship and honor God. Secondly, there he woulde haue a contemplation and a sight of the power & glorie of god. Thirdly there he wold praise the name of god, with al the congregation and company of the people. These considerations of this blessed prophet of God, oughte to stirre vp, and kyndle in vs the like earnest desire to resort to the churche, especially vpon the holy restfull dayes, there to doo our duties, and to serue god, there to call to remembrance, how God euen of his mere mercy and for the glorie of his name sake, worketh mightily to conserue vs in health wealth and godlynesse, and myghtily preserueth vs frome the assautes and rages of our fierce and cruell ennemies, and there ioyfully, in the numbre of his faithfull people, to praise and magnyfie the Lordes holy name.

Sette before your eies also, that aunciente father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an couragement for vs to do the like. There was a man at Hierusalem named Symeon, a iuste man, fearing God, he cam by the spirite of god into the Temple, and was told by the same spirite, that he shold not die before he saw the annointed of the Lord. In the temple his promise was fulfylled. In the temple he saw Christ, and toke hym in his armes. In the temple he brast oute into the myghtie praise of God his Lord. Anna, a prophetesse, an olde wydowe, departed

Luke. 2.

Anna.

ted not out of the Temple, geuyng her selfe to
mayer, and fasting, day and night. And she cō-
ming about the same time, was likewise inspi-
red, and confessed, and spake of the Lord, to all
them, who loked for the redemption of Israell.
This blessed man, and this blessed woman wer
not disapointed of wonderfull fruite, cōmodi-
tie and comfort, which God sent them, by theyr
diligent resorting to Gods holy Temple. Now
ye shall heare how greuously God hath ben of-
fended with his people, for that they passed so
little vpon his holy temple, and fouly either de-
spised or abused the same. Whiche thynge may
plainly appere, by the notable plagues and pu-
nishementes, which God hath layde vpon his
people, especially in this, that he stired vp their
aduersaries, horribly to beat down, and vtter-
ly to destroy his holy temple, with a perpetuall
desolation. Alas, howe many Churches, coun-
treis and kingdoms of Christian people, haue
of late yeares ben plucked downe, ouerrunne,
and lefte waste, with greuous and intollerable
tirannie and crueltie of the enemy of our Lord
Christ, the great Turk, who hath so vniuersal-
ly scourged the Christians, that neuer the lyke
was heard and read of. Aboue. xxx. yeres past
the greate Turke had ouerronne, conquered,
and brought into his dominion and subiection
twentie Christian kyngdoms, turnyng away
the people from the faithe of Christ, poysonyng
theim with the deuyllyshe religion of wycked
Mahomet, and either destroyeng their Chur-

ches vtterlye, or filthelye abusynge them with their wicked, and detestable errors. And nowe this great Turke, this bitter & sharpe scourge of gods vengeaūce is euē at hand in thys part of Christendom, in Europ, at the borders of Italy, at ẏ borders of Germany, gredely gaping to deuour vs, to ouerrunne our country, to destroy our Churches also, vnlesse we repent our sinfull lyfe, and resorte more diligentlye to the Church to honor God, to learne his blessed wil and to fulfill ẏ same. The Jewes in their time prouoked iustly the vengeaūce of God, for that partly they abused hys holy tēple, with the detestable idolatry of the heathē, & superstitious vanities of their own inuentions, contrary to Gods cōmaundemēt, partly theire sorted vnto it as hipocrites, spotted, inbrued, & foulely defiled with al kind of wickednes, and sinfull lyfe, partly many of them passed little vpon ẏ holye Tēple, and forced not whether they came thyther or no. And haue not the Christians of late daies, and euen in our daies also, in like maner prouoked the displesure, and indignation of al mighty god: partly, because they haue prophaned & defiled their Churches, with heathenishe and Jewish abuses, with ymages, and Idoles with nūbers of altars toto superstitiously, and intollerably abused, with grosse abusing, & fylthy corrupting of the Lords holy Supper, the blessed Sacrament of his body and blud with an infinite nūber of toyes, and trifles of their own deuises, to make a godly outward shewe

and

and to deface the homely simple, & sincere religion of Christ Jesus. Partly they resort to the Church like hipocrites, full of all iniquitie and synfull lyfe, hauyng a vaine and a dangerous fansye and perswasion, that if they come to the Church, besprinkle them with holy water, here a masse, and be blessed with the chalice, though they vnderstand not one word of the whole seruice, nor fele one motion of repentance in their heartes, all is well, all is sure. Fye vpon suche mocking, and blasphemyng of gods holy ordinaunce. Churches were made for an other purpose, that is to resort thyther, and to serue god truely, there to learne his blessed wyll, there to call vpon his myghtie name, there to vse the holy Sacramentes, there to trauail how to be in charitie with thy neighbour, there to haue thy poore & nedie neighbor in remembrance, frome thens to depart better, & more godly thē thou camest thither. Finally, Gods vengeance hath ben, & is daily prouoked, because much wicked people passe nothyng to resort to the church, either for that they are so sore blynded, that they vnderstande nothing of God and godlynes, & care not with diuellysh example to offend their neighbours: or els for that they see the Churche altogether scoured of suche gay gasing sights, as their grosse fantasy was greatly delited w̄, because they se the false religion abandoned, & the true restored, whiche seemeth an vnsauerie thyng, to their vnsauery taste, as may appeare by this, that a woman saide to her neighbour.

Alas gossop, what shal we now do at Church, since al the sainctes ar taken away, since al the goodly sightes we were wont to haue, ar gone since we can not heare the like piping, singing chantyng, and playing vpon the Organs that we could before. But derely beloued) we ought greatly to reioyce, and geue god thankes, that our Churches ar deliuered of all those thinges which displeased god so sore, and filthily defiled his holy house, and his place of prayer. For the which he hath iustly destroyed many natyons, accordyng to the saying of Saint Paule.

1. Cor. 3. If any man defyle the temple of God, God will him destroi. And this ought we gretly to praise god for, that suche superstitious & idolatrious maners, as wer vtterli naught, & defaced gods glory, are vtterly abolished, as they most iustly deserued: and yet those thinges that either god was honored with, or his people edified, are decently reteined, & in our churches comely practised. But now, forasmuch as ye perceaue it is gods determinate pleasure, ye should resort vnto your Churches vpon the day of holy rest, seing ye heare what displeasure god cõceiueth, what plagues he poureth vpon his disobedient people, seing ye vnderstãd what blessynges of god are geuen, what heauenly cõmodities come to suche people, as deyrously & zelously vse to resort vnto their churches, seing also ye are now frendly bidden, & ioyntely called: beware that ye slack not your dutie, take hede that you suffer nothing to let you hereafter to come to the

Churche,

Churche, at such tymes as you are orderly appoynted, and commaunded.

Our sauiour Christ telleth in a parable, that a gret supper was prepared, gestes wer biddē, many excused them selues, and wold not come I tell you (sayth Christ) none of them that wer called, shall tast of my supper. This greate supper is the true religion of almighty god, where with he wil be worshipped, in the due receuing of his sacramentes, and sincere preaching and hearing his holy word, practisyng the same by godly cōuersation. This feast is now prepared in gods banketing house the Church, you are therunto called, and ioyntly bydden, yf you refuse to come, and make your excuses, the same wylbe answered to you, that was vnto them. Now come therfore (dearely beloued) without delay, and cherefully enter into gods feastyng house, and become partakers of the benefites prouided and prepared for you. But se that ye come thither with your holy day garment, not like hipocrites, not of a custome, and for maner sake, not with lothsomnes, as thoughe ye had rather not come than come, yf ye were at your libertie. For god hateth & punisheth such counterfait hipocrites, as appereth by Christes former parable. My frend (saith God) how camst thou in without a wedding garment? & therefore commaunded his seruauntes to bynd him hande and foote, and to cast him into the vtter darkenesse, wher shalbe wepyng and waylyng and gnashyng of teeth. Luke. 14

To the intent ye may auoide the like daunger at Gods hande, come to the Church on the holy day, & come in your holy daye garment, that is to saye, come with a cherefull and a godlye mynd, come to seke gods glory, and to be thãkful vnto him, come to be attone with thy neighbour, & to enter in frendshyp and charitie with him. Consider yͭ al thy doings stinke before the face of God, yf thou be not in charitie with thy neighbour. Come with an hart sifted, and clensed from worldly and carnall affections and desyres, shake of all vaine thoughtes, which may hinder thee from Gods true seruice. The bird when she will flye, shaketh her winges. Shake and prepare thy self to flye hier than all the bydes in the ayre, that after thy duetie duely done in this earthly Temple and Church, thou maiest fly vp and be receaued into the glorious Temple of God in heauen, through Christ Jesus our Lorde, to whom with the Father and the holy ghoste be all glory and honoure. Amen.

Among the manyfolde exercises of Gods people (deare Chrystyans) there is none more necessary for al estates and at al times then is publique prayer, & the due vse of Sacramentes. For in the fyrst, we beg at gods hande all such thinges as otherwyse we cannot obtayne. And in the other, he imbraceth vs, and offereth hym selfe to be imbraced of vs.

Knowing therfore, that these two exercises ar so necessary for vs, let vs not thinke it vnmeete to consider, first, what prayer is, and what a Sacrament is, and then how manye sortes of Prayer there be, & how many Sacramentes so shall we the better vnderstande howe to vse them aright. To know what they be. Sainct Augustine teacheth vs, in his boke entituled: Of the spirite and the soule. He saieth this of Prayer: Prayer is (saith he) the deuotion of the mynde, that is to say, the returnyng to GOD through a godly & humble affection, which affection is a certayne wylling and sweete enclinyng of the mynde it selfe towardes God. And in the second boke against the aduersary of the law & prophetes he calleth Sacraments holy signes. And writig to Bonifacius of ỹ baptism of infantes, he saith: If Sacraments had not a certaine similitude of those thynges, whereof

Augustin. de spirita & anima.

Augustin. libri. ii. contra aduersarios legis & proph. Augustini. ad Bonifacium.

they be Sacramētes, they shuld be no Sacramentes at al. And of this similitude they do for the mooste parte receaue the names of the selfe thynges they signifye. By these wordes of S. Augustine it appeareth, ỹ he alloweth the common description of a sacramente, whyche is that it is a visible sygne, of an inuisible grace, that is to saie: that setteth oute to the eyes and other outward sences, the inwarde worckynge of Gods free mercy, and doth (as it were) seale in our hartes the promises of god. And so was circumcision a Sacramēt, which preached vnto the outward sensis the inward cuttynge away of the forefkyn of the hart, and sealed and made sure in the hartes of the circumcysed the promyse of God, touching the promised seede ỹ they loked for. Now let vs se how many sortes of praier, and how many Sacramentes there be. In the Scriptures we read of three sortes of prayer, wherof two are priuat, and the third is common. The fyrst is that which S. Paule
1. Ti. 2. speaketh of in hys Epistle to Timothe, saying: I wyl that men pray in euery place, liftyng vp pure hands without wrath and striuing. And it is the deuout lifting vp of the mynd to God, without the vttering of the hartes griefe or desyre by open voyce. Of thys prayer, we haue
1. Re. 1. example in the fyrst boke of the Kynges, in Anna the mother of Samuell, when in the heauinesse of her hart she praied in the Temple, desirynge to be made fruitfull. She prayed in her hart (sayth the texte) but there was noo voyce

hard

hard. After this sort must all Christians pray, not once in a weeke or once in a day onely: but as S. Paul writeth to the Tessalonians, with out ceassyng. And as saincte James writeth: the continuall prayer of a iust man is of muche force. The seconde sort of prayer is spoken of in the Gospell of Mathew, where it is said: Whē thou prayest, enter into thy secrete closet, and when thou hast shut the dore to thee, pray vnto thy father in secret, and thy father which seeth in secrete, shall rewarde thee. Of thys sorte of prayer, there be sundry examples in the Scriptures, but it shall suffise to reherse one whiche is written in the Actes of the Apostles. Cornelius a deuout man, a Capitaine of the Italian army, saieth to Peter: that bryng in his house in praier, at the ninth howre there appered vnto hym one in a white garment. &c. This man prayed vnto God in secrete, and was rewarded openly. These be the two priuate sortes of prayer. The one mentall, that is to say, the deuout liftyng vp of the mynde to God. And the other vocall, that is to say, the secrete vtteryng of the griefes and desyres of the harte wyth wordes, but yet in a secrete closet or some solitarie place. The thirde sorte of prayer, is publique or common. Of this prayer spealieth oure Sauiour Christ, when he sayth: If two of you shall agree vpon earth vpon any thyng, what soeuer ye shall aske, my father whiche is in heauen shall do it for you. For whersoeuer two or three bee gathered together in my name, there am

1. Tess. 5
Jaco. 11
Math. 6.
Acts. 10
Mar. 18

am I in the middest of them. Although GOD hath promised to heare vs when we praye priuately, so it be done faithfully and deuoutely:
Psal. 50 (for he sayeth: Call vpon me in the day of thy
Iacob. 5 trouble, and I will heare the. And Helyas beyng but a mortall man, sayth Saynt Iames, prayed, and heauen was shut three yeres & syre monethes: and againe he praied, and the heauen gaue raine:) yet by the histories of the Bible, it appereth, that publike & common prayer is most auailable before God, and therefore is much to be lamented that it is no better esteemed among vs, whiche professe to bee but one
Iona. 3. body in Christ. When the citie of Ninue was threatned to be destroyed within .xl. dayes, the Prince & people ioyned them selues togither in publike praier and fasting, and wer preserued.
Ioel. 2. In the prophete Joell, God commandeth a fasting to be proclaymed, and the people to bee gathered together, yong and old, man and woman, and are taughte to say with one voyce: Spare vs O lord, spare thy people, and let not thine inheritaunce bee broughte to confusion.
Hest. 4. When the Jewes should haue ben destroied al in one day, thorough the malice of Haman, at the commandement of Hester, they fasted and praied, and were preserued. When Holofernes
Iud. 8. besieged Bethulia, by thaduise of Judith they fasted and praied, & were deliuered: When Peter was in prison, the congregation ioyned
Acte. 12. themselues together in praier, and Peter was wonderfully delyuered. By these Hystories it

appe-

appeareth, that comon or publique prayer is of great force to obteine mercy and deliueraunce at oure heauenly fathers hand. Therefore bre-thren I beseech you, euē for the tender mercies of god, let vs no lenger be negligent in this be halfe, but as a people wyllynge to receaue at Gods hand, such good thynges as in the com-mon prayer of the Churche are craued: Let vs ioyne our selfes together in the place of comon prayer, and with one voyce & one harte, begge at our heauenly father al those thinges which he knoweth to be necessary for vs. I forbid you not priuat prayer: but I exhorte you to esteme common prayer as it is worthy. And before all thynges be sure, that in all these three sortes of prayer, your myndes be deuoutely lyfted vp to God, els are your praiers to no purpose, & this saying shalbe verified in you: This people ho-noreth me with theyr lyppes, but theyr hart is farre from me. Thus much for the three sortes of praier, wherof we reade in the Scriptures. Esay. 19 Mat. 15.

Nowe with lyke or rather more breuitie, you shall heare how many Sacramentes there be, that were instituted by our Sauiour Christ, & are to be continued & receaued of euery Christi an in due time & order, and for such purpose as our Sauiour Christ willed thē to be receiued. And as for the number of thē yt they should be considered according to the exact signification of a Sacrament, namely for visible sygnes, ex-pressely commaunded in the new Testament, wherevnto is annexed the promyse of free for-

geuenesse

geuenesse of our synne, and of our holynes and ioynyng in Christe: there bee but two, namely Baptisme and the Supper of the Lord. For al though absolution hath the promise of forgeue nes of synne: yet by the expresse woorde of the newe testamente, it hath not this promise annexed & tied to the visible signe, whiche is imposition of handes. For this visible sygne (I meane layinge on of handes) is not expressly cõmaunded in the newe testament to bee vsed in absolution, as the visible signes in Baptisme and the Lordes supper are: and therfore absolution is no such Sacrament as baptism and the Cõmunion are. And though the orderyng of Ministers hath his visible signe & promyse: yet it lackes the promise of remission of synne, as all other sacramentes besydes do. Therfore neyther it nor anye other Sacrament els bee such Sacramentes as Baptisme & the Cõmunion are. But in a general acception, the name of a Sacrament maye bee attributed to anye thyng, wherby an holy thynge is signified. In whiche vnderstandyng of the woorde, the ancient writers haue geuen this name, not only to the other fiue, cõmonly of late yeares takẽ and vsed for supplying the numbre of the seuen sacramentes: but also to diuers and sundry other Ceremonies, as to oyle, washyng of feete, and such like. Not meanyng therby to repute them as Sacramentes in the same significatiõ that the two forenamed Sacramentes are. And therefore saincte Augustine wayinge the true

Dionisius Barnar de cena domini et ablu ti pediũ,

signi-

signification and exacte meaning of the word, writinge to Januarius, and also in the thyrde booke of Christian doctrine, affirmeth, that the Sacramentes of the Christyans, as they are most excellent in signification, so are they most fewe in number, & in both places maketh mention expressedly of two, the Sacramēt of Baptysme, and the Supper of the Lorde. And althoughe there are retayned by the order of the Church of England beſides these two, certain other Rites and Ceremonies about ỹ institution of ministers in the Church. Matrimonye, Confirmation of childzen, by examining them of theyr knowledge in the articles of the fayth, and ioynyng therto the prayers of the Church for them, and likewise for visitation of the sicke, yet no man ought to take these for Sacramentes, in suche sygnifycation and meanynge, as the Sacrament of Baptysme and the Lordes Supper are: but eyther for Godlye states of lyfe, necessary in Christes Church, and therfore worthy to be set foorth by publique action and solemnitie by the ministerye of the Churche: or els iudged to be such ordinaūces as may make for the instruction, comforte and edification of Christes Churche.

Now, vnderstanding sufficiently what praier is, and what a Sacramente is also, and howe many sortes of Prayers there be, and how many Sacramentes of our Sauiour Christes institution. Let vs see whether the Scriptures & the examples of the primatyue Church wyll allow

low any vocall prayer, that is, when the mouth vttereth the peticions with voyce, or any maner of Sacrament, or other publique and cōmon rite or action perteining to the profit and edifyinge of the poore congregation, to be ministred in a tongue vnknowen, or not vnderstande of the minister or people, yea, and whether any person may priuatlye vse anye vocall prayer in a language that he hym selfe vnderstandeth not. To this question we muste aunswere, no. And first of cōmon prayer & administration of Sacramentes. Although reason, if it might rule, wold sone perswade vs to haue oure common prayer and adminstration of sacramentes in a knowen tongue, both for that to praye commonlye, is for a multitude to aske one and the self thyng with one voyce and one consent of mynde, and to administer a Sacrament, is by the outward word and element, to preach to the receyuer the inwarde and inuisible grace of God, and also for that bothe these exercises were fyrst instituted and are styl continued, to the ende that the congregation of Christ might from tyme to time be putte in remembraunce of their vnitie in Christ, & that as members all of one bodye, they ought bothe in praiers and otherwise, to seke & desire one anothers cōmoditie, and not their owne without others. Yet shall we not nede to fly to reasons proues in this matter, syth we haue bothe the playne and manifest wordes of the scripture, & also the consent of the most learned and aunci-

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ent writers to cõmende the prayers of the congregation in a knowen tongue. First, Paul to the Corinthians saith: Let all thinges be done to edifying, which cannot be, vnlesse common praiers & administration of Sacramentes, be in a tongue knowen to the people. For where the praiers spoken by the minister, & the words in the administration of the Sacramentes, be not vnderstanded of them that be present: they cannot therby be edified. For as when the trũpet that is blowen in the fielde, geueth an vncertayn sounde, no man is therby styred vp to prepare him self to the fyght: And as when an instrumẽt of musick maketh no distinct sound, no man can tell what is pyped: Euen so when praiers or administration of Sacramẽts shall be in a tonge vnknowen to the hearers: which of them shalbe therby stirred vp to lifte vp hys mind to God, & to begge with the Minister at Gods hande, those thinges whiche in the wordes of his prayers the minister asketh: Or who shall in the ministration of the Sacramentes, vnderstande what inuisible grace is to be craued of the hearer, to be wrought in the inward man: Truly no man at al. For (saith S. Paul) he that speaketh in a tonge vnknowen, shalbe vnto the hearer an alient, which in a Christian congregation is a gret absurditie. For we are not straungers one to another, but we are the Citezens of the Saintes, & of the housholde of God, yea & members of one bodye. And therefore whyles our Minister is in rehearsing the

1.Co.14

Ephe. 2. 1.Co.10 and 12

prayer that is made in the name of vs all, wee muſt geue diligent eare to the woꝛds ſpokē by him, & in hart begge at gods hand thoſe thynges that he beggeth in woꝛdes. And to ſignify that we ſo do, we ſaye Amen at the ende of the pꝛayer ẏ he maketh in the name of vs all. And this thing can we not do foꝛ edification, vnles we vnderſtand what is ſpoken. Therfoꝛe it is required of neceſſitie, that the cōmon pꝛaier be had in a tongue ẏ the hearers do vnderſtande. If euer it hadde ben tollerable to vſe ſtraunge tongues in the cōgregations, the ſame mighte haue ben in the time of Paule & the other Apoſtles, whē they wer miraculouſly endued with the gift of tongues. Foꝛ it might then haue perſwaded ſome to imbꝛace the goſpel, when they had hearde mē that were Hebꝛues boꝛne, & vnlearned, ſpeake ẏ Greke, the Latin, and other langages: but Paule thought it not tollerable then. And ſhall we vſe it nowe, when no man commeth by the knowledge of tongues, otherwiſe then by diligent and earneſt ſtudie? God foꝛbyd. Foꝛ we ſhould by that meanes bꝛing al our Church exercyſes to friuolous ſuperſtition and make them altogether vnfruitefull. Luke wꝛiteth, that whē Peter & John were diſcharged by the pꝛinces and high pꝛieſtes of Jeruſalem, they came to their felowes, and told them all that the pꝛincis of the pꝛieſtes and Elders had ſpoken vnto them. Which when they herd, they lifted vp their voyce together to god with one aſſent, and ſaid: lord, thou art he that haſt made

Actes. 4.

made heauen and earth, the sea and al thinges that are in them. &c. Thus could they not haue done, yf they had prayed in a straunge tongue, that they had not vnderstād. And no doubt of it, they did not all speake with seuerall voyces: but some one of thē spake in the name of them all, & the rest geuing diligent eare to hys wordes, concented therunto, & therefore it is saide, that they lifted vp their voice together. Saint Luke saith not their voices, as many: but their voyce as one. That one voyce therfore was in such language as they al vnderstode, otherwise they couldenot haue lyfted vppe with the consent of theyr hartes. For no man can geue consent of the thing he knoweth not. As touching the tymes before the comming of Chryst, there was neuer man yet that wold affirme, that either the people of God or other, had theyr prayers or administratiōs of sacraments or sacrifices in a tongue that they thē selues vnderstod not. As for ỹ tyme sence Chryst, tyll that vsurped power of Rome began to spread it self, and to enforce al the nations of Europe to haue the Romishe language in admiratiō, it appeareth by the consent of the moste auncient & learned writers, that there was no straunge or vnknowen tongue vsed in the congregatiōs of christians. Iustinus martir, who liued about. 160. yeres after Christ, saith thus of the administration of the Lordes Supper in hys tyme. Vpon the Sundaye assembles are made, both of thē that dwell in Cities, and of them that dwell in *Iustinus Apol. 2.*

the countrey also. Emõgst whom, as much as maye be, the wrytynges of the Apostles and Prophetes are redde. Afterwardes when the reader doeth ceasse, the chiefe minister maketh an exhortation, exhortynge them to folowe so honest thinges. After thys, we ryse altogether & offer praiers, which being ended (as we haue sayd) breade and wyne and water are brought forth. Then the head Minister offereth praiers and thankesgeuing with al his power, and the people aunswere, Amen. These wordes with their circumstaunces duely considered, do declare playnely, that not onely the Scriptures were redde in a knowen tongue: but also that prayer was made in the same in the congregations of Justines time. *Basilius magnus* and *Iohannes Chrisostomus* did in their time prescribe publike orders of publique administration, whyche they call *Liturgies*, and in thē they appoynted the people to aunswere to the prayers of the Minister sometime AMEN, somtime *Lord haue mercy vpon vs*, somtime *And with thy spirite*, & *we haue our hartes lifted vp vnto the Lord &c.* Which answeres ỹ people could not haue made in due time, yf the prayers had not ben made in a tonge that they vnderstode

Epi. 63. The same *Basil* writing to the clergi of *Neocæsania* saith thus of hys vsage in Common prayer, appointing one to begin the song, the rest folow. And so with diuers songes & prayers, passinge ouer the nyght at the dawnyng of the day, all together) euen as it were with one mouth and one harte) they synge vnto the Lord a songe of con-

confession, euery man framyng vnto hym selfe mete wordes of repentaunce. In an other place he saieth: If the sea bee fayre, howe is not the assemble of the congregation much more faire, in which a ioyned sounde of men, women, and chyldren (as it were of the waues beatynge on the shore) is sent forth in our prayers vnto our God? Marke hys woordes: A ioyned sounde (sayeth he) of men, women, and childrē. Whych can not be vnlesse, they al vnderstād the tonge wherin the prayer it had. And *Chrisostome* vppon the wordes of Paule saith: So sone as the people heare these wordes *worlde without ende*, they all do foorthwyth aunswere Amen. Thys coulde they not do, vnlesse they vnderstode the worde spoken by the Priest. *Dionisius* saieth, that Himpnes were said of the whole multitude of people in the administration of the Cōmunion. *Ciprian*, saythe, the Priest dooth prepare the myndes of the brethrē, with a preface before the praier, sayeng: Lift vp your harts. That whiles the people doeth answere: We haue our hartes lifted vp to the Lorde, they be admonished that they ought to thinke on none other thinge then the Lord. Saint Ambrose writing vppon the wordes of S Paule sayth. This is it that he saith, because he whyche speaketh in an vnknowen tongue, speaketh to God, for he knoweth all thynges, but menne knowe not, and therefore there is no profitte of this thyng. And agayne vppon these wordes: If thou bless or geue thankes wyth the spyryte, howe shall he that

Basil. Hom. 2.

1.Co.14

Dionisius.

Ciprian, Ser, 6, de ora, dominica.

1.Co.14

occupieth the rome of the vnlerned, say AMEN at thy geuing of thankes, seyng he vnderstandeth not what thou sayest? That is (sayth Ambrose) yt thou speake the prayse of GOD in a tongue vnknowen to the hearers. For the vnlearned, hearing that which he vnderstandeth not, knoweth not the ende of the praier, & aunswereth not AMEN, which word is as much to say as truth, ỹ the blessyng or thankesgeuinge may be confirmed. For the confirmation of the prayer is fulfylled by them that doo aunswere AMEN. That al things spoken might be cõfirmed in the myndes of the hearers through the testimony of the trueth, and after many weighty words to the same ende, he sayth: The conclusion is this, that nothyng should be done in the Church in vayne, & that thys thyng ought chiefelye to be laboured for, that the vnlearned also might take profite, lest anye part of the body should be darke throughe ignorance. And least any man should think al this to be meant of preaching and not of prayer: he taketh occasion of these wordes of S. Paule (If there bee not an interpreter, let hym kepe scilence in the Churche) to say as foloweth. Let him praye secretly, or speake to God, who heareth al thynges that be dombe. For in the Churche must he speake that maye profite all persons. Saincte
1. Co. 13 Hierome writing vpon these words of Saint Paule (Howe shall he that supplyeth the place of the vnlearned. &c.) sayeth: It is the lay man whō Paul vnderstādeth here to be in the place

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of the ignorant man, which hath no ecclesiasti-
call office. Howe shall he aunswere Amen to
the prayer that he vnderstandeth not? And a
little after vpon these wordes of S. Paul (For
yf I shuld pray in a tongue. &c.) he sayth thus:
This is Paules meaning: If any man speake
in strange and vnknowen tongues, hys mynd
made vnfruitefull, not to hymselfe, but to the
hearer. For whatsoeuer is spoken, he knoweth
it not. Saint Augustin writing vpō the. xviii.
Psalme, sayth: What this should be, we ought
to vnderstand, that we may syng with reason
of man, not with chatterynge of byrdes. For
Owsels, & Popiniayes, and rauens, and pyes,
and other such lyke byrdes, are taught by men
to prate thei know not what. But to sing with
vnderstandyng is geuen by Gods holy will to
the nature of man. Agayn, the same Augustin
saith: There nedeth no speache when we pray, *De mo-*
sauing perhappes as the Priestes do, for to de- *gis.*
clare theyr meanynge, not that God, but that
men may heare them. And so beyng put in re-
membraunce by consentyng with the Priestе,
they may hange vpon God.

Thus are we taught both by the scriptures
and auncient doctours, that in the administra
tion of Cōmon prayer and Sacramentes, no
tongue vnknowen to the heavers ought to be
vsed. So that for the satisfying of a Chrystian
mans conscience, we neede to spende no more
tyme in thys matter. But yet to stoppe the
mouthes of the aduersaryes, which shame them

selues much vppon generall degrees: it shalbe good to adde to these testymonyes of Scryptures and doctoures, one Constitution made by Iustinian the Emperoure, who lyued. 527. yeres after Christ, & was Emperour of Rome.

Nouell. Consti. 223

The constitution is this: We commaunde that all Bysshoppes and Preistes do celebrate the holy oblation, and the prayers vsed in holy Baptysme, not speakynge lowe, but with a cleare or loude voyce, whiche may be harde of the people, that therby the mind of the hearers may be stirred vp with great deuotion in vttering the praiers of the Lord God, for so the holy Apostle teacheth in hys fyrst Epistle to ỹ Corinthians, saying: Truely if thou only blesse or geue thankes in spirite, howe doth he whych occupieth the place of the vnlerned, say Amen at the geuyng of thankes vnto God, for he vnderstandeth not what thou sayest. Thou verely geuest thankes wel, but the other is not edifyed. And agayne in the Epistle to the Romanes he saith. With the hart a man beleueth vnto ryghteousnes, & with the mouth confessiō is made vnto saluation. Therefore, for these causes it is conuenient, that among other praiers those thynges also which are spoken in the holy oblation, be vttered and spoken of the moste religious Bishops & Priestes, vnto oure Lord Iesus Christ our god, with the father & the holy ghost, with a loude voyce. And let the moost religious priestes knowe this, that if they neglecte any of these thinges, that they shall geue

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an accompt for them in the dreadful iudgment of the gret God & our Sauiour Iesus Christ. Neyther wyll we when we knowe it, rest and leaue it vnreuenged.

This Emperour (as *Sabellicus* wryteth) fauoured the Bishop of Rome, & yet we se how plain a decree he maketh for the praying and administringe of Sacramentes in a knowen tongue, that the deuotion of the hearers might be stirred vp by knowledge. Contrary to the iudgement of them that would haue ignorannce to make deuotion. He maketh it also a matter of dampnatiō, to do these thinges in a tonge that the hearers vnderstande not. Let vs therefore conclude with God & al good mens assēt, that no Common praier or Sacramentes ought to be ministred in a tongue that is not vnderstāded of the hearers. Nowe a word or two of priuate prayer in an vnknowen tongue.

We toke in hand where we began to speake of this matter, not only to proue that no Cōmon Prayer or administration of Sacramentes, ought to be in a tongue vnknowen to the hearers: but also that no person ought to pray priuately in that tongue that he hymselfe vnderstandeth not. Which thing shall not be hard to proue, yf we forget not what prayer is. For yf prayer be that deuotion of the mynd which inforceth the hart to lyft vp it selfe to God: howe shoulde it be sayde, that that person prayeth, that vnderstandeth not the wordes that hys tongue speaketh in praier? Yea, howe can it be

sayde that he speaketh? For, to speake, is by voyce to vtter the thought of the mynde. And the voyce that a man vttereth in speakynge, is nothyng els but the messenger of the mynd, to bryng abrode the knowledge of that, whych otherwyse lyeth secrete in the hart, and can not
1. Cor. 2. be knowen, according to that which S. Paul wryteth: What man (sayeth he) knoweth the thynges that appertayne to man, sauing only the spirite of man, which is in man? He therefore that doth not vnderstand the voyces that his tongue doth vtter, can not properly be said to speake, but rather to counterfaite, as Parattes & suche other byrdes vse to counterfayt mens voyces. No man therfore that feareth to prouoke the wrath of God agaynste hym selfe, wyll be so bolde to speake of God vnaduisedly without regard of reuerent vnderstanding in his presence. But he wyll prepare his harte before he presume to speake vnto God. And therfore in our Common praier the Minister doth oftentimes say: Let vs pray, meaning thereby to admonyshe the people that they should prepare their eares to heare what he should craue at Gods hande, and the hartes to cōsent to the same, and theyr tongues to saye AMEN at the
Psa. 58. ende therof. On this sort did the Prophet Dauid prepare his hart, when he said. My hart is ready (O God) my hart is ready, I wyll synge and declare a Psalme. The Iewes also, when in the tyme of Judith, they dyd with all theyr hart, praye God to visite hys people of Israell: had so prepared their hartes before thei began

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to pray. After this sort had Manasses prepared his hearte before he praide, and sayd: And now (O Lord do I bowe the knees of myne hearte, askyng of thee part of thy mercyfull kyndnes. 1, Pa. 36
When the hart is thus prepared, the voyce uttered from the heart is harmonious in ỹ eares of God. Otherwyse he regardeth it not to accepte it. But forasmuche as the person that so babbleth his wordes without sence in the presence of god, sheweth hym selfe not to regarde the maiestie of hym that he speaketh to: He taketh him as a contemner of his almyghtie maiestie, and geueth him his rewarde among hypocrytes, whyche make an outwarde shewe of holines, but theyr heartes are ful of abhominable thoughtes, euen in the tyme of their prayers. For it is the heart that the Lord loketh vpon, as it is wrytten in the hystorye of kynges. 1, Re. 16
If we therefore wyll that oure prayers bee not abhominable before God: let vs so prepare our hartes before we praye, and so vnderstand the thyngs that we aske when we pray, that both our hartes and voyces, may together sound in the eares of Gods maiestie, and then wee shall not fayle to receaue at hys hande the thynges that we aske: as good men which haue ben before vs dyd, and so haue from tyme to tyme receaued, that which for theyr soules healthy thei did at any tyme desyre. Saint Augustine seemeth to beare in this mater. For he saith thus of them which being brought vp in Grammer & Rhethoricke, are conuerted to Chryst, and so *De Cathecizandis radibus.*

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must be instructed in Christian religion. Lette them knowe also (sayeth he) that it is not the voyce, but the affection of the mynd, that commeth to the eares of God. And so shal it com to passe, that if haply they shall marke, that some Bishops or ministers in the Church, do cal vpon God, eyther with barbarous wordes, or with wordes disordered, or ỹ they vnderstand not, or do disorderly deuyde the wordes ỹ they pronounce, they shal not laugh them to scorne. Hitherto he semeth to bere with praying in an vnknowē tongue. But in the next sentence he openeth hys mynde thus: Not for that these thinges ought not to be amēded, that ỹ people myght say Amen to that which they do playnly vnderstande: But yet these thinges must be Godly borne withal of these Catechistes or instructours of the faith, that they maye learne, that as in the cōmon place where matters are pleaded, the goodnes of an Oration consisteth in sounde: so in the Church it consisteth in deuotion. So that he alloweth not the praying in a tongue not vnderstand of him that prayeth: But he instructeth the skylfull Oratoure, to beare with the rude tongue of the deuout simple Minister. To conclude, yf the lacke of vnderstanding the wordes that are spoken in the congregation, do make them vnfruitful to the hearers: Howe shoulde not the same make the wordes reade, vnfruitfull to the reader? The merciful goodnes of god, graunt vs his grace to call vpon him as we ought to do, to his glo-

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rye and our endlesse felicitie, whych we shal do, yf we humble our selues in his sight, and in all our prayers bothe common and pryuate, haue our myndes fully fired vpon him. For the prayer of them that humble thē selues, shal pearse through the cloudes, and till it drawe nigh vnto God, it wyl not be aunswered, and tyll the most hyghe do regarde it, it wyll not departe. And the Lorde will not be slacke, but he wil delyuer the iust, and execute iudgement. To him therefore be all honor and glorye. for euer and euer. Amen. Eccl. 35

An Informacion.

for them which take offence at certayne places of the holy Scripture.

The first part.

THE greate vtilitie and profitte that Christian men and womē maye take (yf they wyl) by hearynge and readynge the holye Scriptures (dearelye beloued) no hart can sufficiētly conceiue much lesse is any tongne able wyth wordes to expresse. Wherfore Sathan oure olde enemye, seynge the Scryptures to be the verye meane and ryght way to bryng the people to the true knowledge of God, and that Christian religyon is gretly furthered by diligent hearing and reading of them, he also perceiuynge what an hinderaunce and lette they be to hym and hys kingdome: doeth what he can to driue the reading of thē out of Gods Church. And for that

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ende, he hath alwayes stirred vp in one place or other, cruel tyrauntes, sharpe persecutours and extreame enemyes vnto God and hys infallible truthe, to pull wyth violence the holye Bybles oute of the peoples handes, and haue most spitfullye destroyed & consumed the same to ashes in the fyre, pretending most vntruelye that the much hearinge and readyng of Gods worde, is an occasion of heresye and carnall libertie, and the ouerthrowe of al good order in al well ordered common weales. If to knowe God aryght, be an occasion of euill, then muste we nedes graunte, that the hearing & reading of the holy Scriptures, is the cause of hearesy, carnall libertye, and the subuersion of all good orders. But the knowledge of God, and of our selues is so farre off from beinge an occasyon of euill, that it is the rediest, yea the onely meane to brydle carnall libertye, and to kyll all oure fleshly affectiõs. And the ordinarie waye to attain this knowledge, is with diligence to here and reade the holy Scriptures. For the whole Scriptures (saith saint Paule) were geuen by thinspiration of God. And shall we Chrystyan men thinke, to learne the knowledge of God & of our selues, in any earthly mannes worke or writing, sooner or better thã in the holy Scryptures, written by the inspiration of the holye goste? The Scriptures were not brought vnto vs by the will of man: but holy men of God (as witnesseth Sainct Peter) spake as they were moued by the holy spirite of god. The holy goste

2. Ti. 3.

2. Pet. 1

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is the scholemaster of truth, which leadeth his scholers (as our sauiour Christ saith of him) into all truth. And who so is not led and taught by this scholemaster, can not but fall into depe errour, how godly so euer his pretence is, what knowledge and learnyng so euer he hath of all other workes and writynges, or how fayre soeuer a shew or face of truth he hath in the estimation and indgement of the worlde. If somme man wyll say, I would haue a true patterne & a perfect description of an vpright lyfe, approued in the sight of God: can we find (think ye) any better, or any such againe, as Christ Jesus is, & his doctrine? whose vertuous cõuersation and godly lyfe, the scripture so liuely painteth and setteth foorth before our eyes, that we beholdyng that patterne, might shape and frame our liues, as nygh as may be, agreeable to the perfection of the same? Folowe you me (sayth S. Paule) as I folow Christ. And S. Johñ in his Epistle saieth: Who so abydeth in Christe, muste walke euen so as he walked before hym. And where shall we lerne the order of Christes life, but in the Scripture? An other wold haue a medicine to heale all diseases & maladies of the mynd. Can this be founden or goten other where, then out of Gods own boke, his sacred Scriptures, Christ taught so muche when he sayd to the obstinate Jewes: searche the scriptures, for in theym ye thynke to haue eternall lyfe. If the Scriptures conteyne in theym euerlastyng lyfe, it must nedes folow that they haue

Jhñ. 16.

1. Co. 11

2. Jhñ. 2

Jhon. 3.

haue alſo preſent remedye agaynſte all that is an hynderance and lette vnto eternall lyfe. If we deſyre the knowledge of heuenly wiſedom: why hadde we rather learne the ſame of man, then of God hymſelfe, who (as ſaincte James
Iacob. 1 ſaith) is the giuer of wiſedome? Yea, why will we not learne it at Chriſtes owne mouth, who
Mat. 28 promyſyng to be preſent with his Churche tyll the worldes ende, dothe performe his promiſe, in that he is not only with vs by his grace and tender pitie: but alſo in this that he ſpeaketh preſentiy to vs in the holy Scriptures, to the great and endles comfort of al them that haue any felyng of God at all in them. Yea, he ſpeaketh now in the Scriptures more profytabiye to vs, than he did by word of mouth to the carnall Iewes when he liued with theim here vpon earth. For they (I meane the Iewes) could nother heare nor ſee thoſe thynges whyche we may now both heare and ſee, if we will bryng with vs thoſe eares & eyes, that Chriſt is herd and ſeene with, that is, diligence to heare and reade his holy Scriptures, and true fayth to beleue his moſte comfortable promiſes. If one coulde ſhewe but the print of Chriſtes foote, a great number I thynke, would fall down and worſhip it. But to the holy Scriptures, where we may ſee dayly (if we wyll) I wyll not ſaye the print of his fete onely, but the whole ſhape and lyuely ymage of hym, alas we geue lyttle reuerence or none at all. If any could let vs ſee Chriſtes coate, a ſort of vs would make harde

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styke, except we mought come nyghe to gase vppon it, yea and kysse it too. And yet all the cloathes that euer he dyd weare can nothynge so truely nor so lyuely expresse hym vnto vs, as doo the Scriptures. Christes ymage made in wood, stone, or mettall, somme men for the loue they beare to Christ, do garnishe and beautifie the same with Pearle, Golde, and precyous stone. And shuld we not (good brethren) much rather embrace and reuerence Goddes holye bookes, the sacred Bible, whiche do represente Christ vnto vs, more truely than can anye Image. The Image can but expresse the forme or shape of his body, if it can doo so much. But the Scripture doeth in suche sort sette foorthe Christe, that we may see hym bothe God and man, we maye see him (I saye) speakyng vnto vs, healyng our infirmities, dying for our synnes, risyng from deathe for our Justification. And to bee shorte, we may in the Scryptures so perfectely see whole Christe, with the eye of faith, as we lackynge faythe, coulde not wyth these bodyly eyes see hym, thoughe he stoode now present here before vs. Lette euery man, woman, and chylde, therefore wyth all their heart thirst and desire gods holy Scriptures, loue them, embrace theym, haue their delyghte and pleasure in hearynge and readynge them, so as at length we may bee transtourmed, and chaunged into them. For the holy Scriptures are Gods treasure house, wherein are founde all thynges needefull for vs to see, to heare, to learne, and to belieue, necessary for the attai-

ninge of eternall lyfe. Thus muche is spoken, onely to geue you a tast of some of the commodities, whyche ye maye take by hearynge and readyng the holy Scryptures. For as I sayde in the beginning, no tongue is able to declare, and vtter all.

And although it is more cleare then the noone day, that to be ignorannt of the Scriptures, is the cause of error, as Chryste sayth to the Saducees: ye erre, not knowyng the Scriptures, and that error doeth hold backe, & plucke men away from the knowledge of God. And as S. Hierome sayth: not to knowe the scriptures, is to be ignorañt of Christ. Yet this notwithstanding, some ther be, that thinke it not mete, for al sortes of men to reade the sciptures, because they are as they thynk, in sundrye places stumbling blockes to ỹ vnlearned. First, for that the phrase of the scriptures is sometime so homely, grosse and playne, that it offẽdeth the fine, and delicat wittes of some courtiers. Furthermore for that the Scripture also reporteth, euen of them that haue theyr commendation to be the children of God: ỹ they did diuers actes, wherof some are contrarye to the lawe of nature, some repugnaunt to the lawe wrytten, and other some seme to fyghte manifestlye agaynste publique honestye. All whyche thynges (saye they) are vnto the simple, an occasion of greate offence, and cause many to thynke euyll of the Scriptures, and to discredite theyr auctoryte. Some are offended at the hearyng, & rea-

Mat. 22

dyng

ding of the diuersitie of the rytes and ceremonies of the sacryfyces & oblations of the lawe, And som worldly witted men, think it a great decaye to the quiet and prudent gouernynge of theyr common wealthes, to geue eare to the simple and plaine rules and preceptes of oure sauiour Christe in his gospell, as beynge offended, ỹ a man should be ready to turne his right eare, to him that strake him on the lefte, and to him which would take away his coate, to offer him also his cloke, with suche other sayings of perfectiō in Chrystes meaning. For carnal reason beyng alwaye an enemye to God, and not perceauing the thynges of Gods spirite, doeth abhorre such preceptes, whych yet rightlye vnderstanded, infringeth no iudicial policies, nor Christen mens gouernments. And some there be which hearing the scriptures, do byd vs to lyue without carefulnesse, wythoute studye, or forecasting, do deride the simplicityes of them. Therfore to remoue and put away occasiōs of offence so much as may be, I wil aunswere orderly to these obiections. Fyrst I shal rehearse some of those places that men are offended at for the homelynes and grossenes of speach and wyll shewe the meanyng of them. In the boke of Deuteronomie it is wrytten, that almyghtye God made a lawe: If a man dyed wythout issue, his brother or next kynseman should marye his wydow: and the child that were fyrste borne betwene them should be called hys child that was dead; that the deade mannes name

nought not bee put out of Israell. And if the brother or next kynseman wolde not mary the wydow: than she before the maiestrates of the Citie shuld pull of his shoe, and spit in his face, saying: So be it doone to that man that will not buyld his brothers house. Here (derely beloued) the pullyng of his shoe, and spittyng in his face, were ceremonies to signifye vnto all the people of that citie, that the woman was not nowe in faulte, that Goddes lawe in that poynt was broken: but the whole shame and blame therof, dyd nowe redounde to that man whiche openlye before the magistrates refused to marrye her. And it was not a reproche to hym alone, but to all his posteritie also. For they were called euer after, the house of hym
Psal.75. whose shoe is pulled of. Another place out of the psalmes, I wyll breake (sayeth Dauid) the hornes of the vngodlye, and the hornes of the righteous shall be exalted. By an horne in the Scripture, is vnderstande power, myghte, strength, & sometyme rule and gouernement. The prophete then sayinge, I wyll breake the hornes of the vngodlye, meaneth, that all the power, strength, and might of Gods enemies, shall not onely bee weakened and made feeble, but shall at lengthe also be cleane broken, and destroyed, thoughe for a tyme, for the better tryall of his people, GOD suffereth the ennemies to preuayle and haue the vpper hande.
Psa.132 In the. Cxxii. Psalme it is sayde, I wylle make Dauids horne to florysshe. Here Dauids horne signifieth his kyngedome. Almyghtye

God

God therefore by this maner of speakyng, promyseth to geue Dauid victorye ouer all hys enemies, and to stablysh him in his kingdome, spite of all hys enemyes. And in the .lx. psalme it is written: Moab is my washe pot, and ouer Edom wyll I caste oute my shoe. &c. In that place, the Prophet sheweth howe graciously God hath delte with hys people the chyldren of Israell, geuynge them greate victoryes vpon their enemyes on euery syde, For the Moabites, and Idumeans, being two great nations, proude people, stoute, and myghtye, God brought them vnder, and made them seruauntes to the Israelites, seruauntes I saye, to stowpe downe, to pul of their shoes, and washe their feete. Then Moab is my washepot, and ouer Edome wyll I cast oute my shoe, is as yf he had sayde: The Moabytes, and the Idumeans, for all theyr stouteneſſe agaynſte vs in the wilderneſſe, are nowe made our subiectes, oure seruauntes, yea vnderlynges to pull of our shoes, and washe oure feete. Nowe I pray you, what vncomely maner of speache is this, so vsed in common phrase amonge the Hebrues? It is a shame that Christen men shuld be so lyghte headded, to toy as ruffyans do, of suche maner speaches, vttered in good graue signification by the holye Ghoste. More reasonable it were for vayne men to learne, and reuerence the fourme of Goddes wordes, then to gaude at them, to hys dampnation. Some agayne are offended, to heare that the godlye fathers had manye wyues and concubines al-

thoughe after the phrase of the Scripture, a concubine is an honeste name. For euery concubine is a lawefull wyfe, but euery wyfe is not a concubyne. And that ye may the better vnderstand this to be true, ye shall note, that it was permytted to the Fathers of the olde Testamente, to haue at one tyme moe wyues then one: for what purpose ye shall afterward heare. Of whiche wyues, some were freewomen borne, some were bondewomen, and seruauntes. Shee that was free borne, hadde a prerogatiue aboue those that were seruauntes and bonde womenne. The free borne woman was by mariage made the ruler of the house, vnder her husbande, and is called the mother of the householde, the maystresse, or the dame of the house, after our maner of speakyng, and had by her maryage an interest, a ryghte and an ownershyp of hys goodes, vnto whom she was maryed. Other seruauntes and bonde women were geuen by the owners of theym, as the maner was then, I wylle not saye alwayes, but for the mooste parte, vnder theyr daughters at the daye of theyr maryage, to be handmaydens vnto them. After suche a sorte dyd Pharao kyng of Egypt geue vnto Sara Abrahams wyfe, Agar the Egyptian, to bee
Gen. 29. her mayde. So dydde Laban geue vnto hys daughter Lia at the day of her maryage, Zylpha, to be her handmayde. And to hys other daughter Rahell, he gaue an other bondemayde, named Bylham. And the wyues that were the owners of theyr handmaydes gaue them

them in maryage to theyr husbandes, vpon di
uers occasions. Sara gaue her maid Agar in Gen.16.
maryage to Abraham. Lia gaue in like maner
her maid Zilpha to her husbād Jacob. So dyd
Rahell hys other wyfe geue hym Bylham her Gen.30.
maide, saying vnto him: go in vnto her, & shee
shall beare vpon my knees, Which is, as if shee
had sayd: take her to wyfe, & the chyldren that
she shall beare, wil I take vpon my lap, & make
of thē as yf they were mine owne. These hand-
maidens or bond womē, although by mariage
they were made wyues: yet they had not thys
prerogatiue, to rule in the house, but were styll
vnderlynges, and in subiectiō to their masters
and were neuer called mothers of the house-
hold, mastresses, or dames of the house, but are
called sometimes, wiues, somtime concubines.
The pluralitie of wiues, was by a speciall pre-
rogatiue suffered to the fathers of the old Te-
stamēt, not for satisfying theyr carnal, & flesshly
lustes, but to haue many childrē, because euery
one of them hoped, & begged ofttymes of God
in theyr prayers, that that blessed sede whyche
God promysed should come into the worlde, to
breake the serpentes head, moughte come, and
be borne of hys stocke and kynred.

Nowe of those whyche take occasyon of
carnalitie, and euyll lyfe, by hearyng and rea-
dyng in Gods boke, what God hath suffered,
euen in those men, whose commendatyon is
prayse in the scripture. As that Noe, whome
S. Peter calleth the eyght preacher of righte- 4.Pet.2

ouſnes, was ſo dronke with wyne, that in hys
Gene. 9. ſlepe, he vncouered his own preuities. The iuſt
Gene. 19 man Loth was in lyke maner dronken, and in
hys dronkennesſe laye with hys owne daugh-
ters, contrary to the lawe of nature.

Abraham, whoſe faith was ſo great, that for
Gene. 17 Rom. 4. the ſame he deſerued to be called of gods own
mouth, a father of many nations, the father of
Gen. 16. all beleuers beſydes with Sara his wyfe, had
alſo carnalle companye with Agar, Saraes
handmayd. The Patriarche Jacob had to his
wyues two ſyſters at one tyme. The Prophet
Gene. 29 Dauid & king Salomon his ſonne, had many
wyues and concubines. &c. Whyche thynges
we ſee playnely to be forbyden vs by the law of
God, and are nowe repugnant to all publique
honeſtie. Theſe and ſuche lyke, in Gods boke
(good people) are not written, that we ſhoulde
or may do the like, folowing their examples, or
that we ought to thynke, that God did allowe
euerye of theſe thinges in thoſe men. But wee
ought rather to beleue, & to iudge that Noe in
his dronkennesſe offended God highly. Lot ly-
ing with his daughter, committed horrible in-
ceſt. We oughte then to learne by theym thys
profytable leſſon: that yf ſo godly men as they
were, whyche otherwyſe felte inwardly Gods
holy ſpirite, inflamyng their heartes, with the
feare and loue of God, could not by their own
ſtrength kepe themſelues from commyttynge
horryble ſynne, but dyd ſo greuouſly fall, that
without Gods greate mercye, they had perye-

ſhed

shed euerlastingly, How much more ought we thē miserable wretches, whych haue no feling of God within vs at all, continually to feare, not only that we may fall as they dyd, not also be ouercome, & drowned in synne, whych they were not: And so by considering their fal, take the better occasion to acknowledge our owne infirmitie and weakenesse, and therefore more earnestly to call vnto almightie god, with hartie praier incessantly for his grace, to strengthē vs, and to defend vs from al euyl. And though through infirmitie we chaunce at any tyme to fal: yet we may by hartie repentance, and true faith, spedely rise again, and not slepe and continue in sinne, as the wycked doeth.

Thus good people, shuld we vnderstand such matters expressed in the diuine scripturs, that this holy table of goddes worde, be not turned to vs to be a snare, a trap, & a tumblyng stone, to take hurt be the abuse of our vnderstāding. But let vs esteme them in such a reuerēt humilitie, that we maye fynde oure necessarie foode therin, to strengthē vs, to cōfort vs, to instruct vs, (as god of his great mercy, hath appointed them) in al necessary workes, so that we may be perfect before hym, in the whole course of oure lyfe: whych he graunte vs, who hath redemed vs, our Lord and Sauiour Jesus Christ.

To whom with ỹ father, and the holy ghost, be all honor and glorye, for euermore.

Amen.

¶ The seconde parte of the information for them which take offence at certayne places of the holye Scriptures.

YE haue heard (good people) in the Homelye laste reade vnto you, the great commoditie of holye scryptures, ye haue haerde howe ignoraunt, men voyde of godly vnderstandynge, seke quarelles to dyscredite them. Some of theyr reasons haue ye hearde aunswered. Nowe we wyll proceade and speake of suche politique wyse men, whiche be offended, for that Christes preceptes shoulde seme to destroye al order in gouernaunce, as they do alledge for examples, suche as these bee. If anye man stryke thee on the righte cheke, turne the other vnto hym also. If anye wyll contend to take thy cote from thee, let hym haue cloke and
Math. 6 all, Let not thy lefte hande knowe what thy
ryght hande doeth. If thyne eye, thyne hande,
Mat. 18 thy foote offende thee, pull out thyne eye, cutte of thyne hande, thy foote, and cast it from thee. If thyne enemye (sayeth S. Paule) be an hun-
Rom. 18 gred, geue hym meate, yf he be thirsti, geue him drinke: so doynge, thou shalte heape hote burnyng coles vpon his heade.

These sentences (good people) vnto a natu-
1. Cor. 2 ral man, seme mere absurdyties, contrarye to all reason. For a natural manne (as S. Paule sayth) vnderstandeth not the thynges that belonge to God, neyther can he, so longe as olde

Adam

Adam dwelleth in hym. Christ therefore meanethe, that he woulde haue his faythefull seruauntes so farre frome vengeaunce, and resystynge wronge: that he woulde rather haue hym readye to suffer an other wronge, then by resystyng, to breake charitie, and to be oute of pacience. He wold haue our good dedes so far from all carnall respectes, that he woulde not haue our nyest frendes knowe of our well doyng, to wynne a vayne glorye. And thoughe oure frendes and kynsfolkes be as dere as our right eyes, and oure righte handes: yet if they woulde pluche vs from God, we ought to renounce them, and forsake theym. Thus yf ye wyll be profytable hearers and readers of the holy Scriptures, you muste fyrst denye youre selues, and kepe vnder your carnall sences, taken by the outwarde wordes; and searche the inwarde meanynge. Reason muste geue place to gods holy spirite. You must submytte your worldly wysedome and iudgeuente, vnto hys diuine wisedom and iudgemēt. Consider that the Scripture, in what straunge forme so euer it be pronounced, is the woorde of the lyuynge God. Let that alwayes come to youre remembraunce, whyche is so ofte repeted of the Prophete Esay. The mouthe of the Lord (sayth he) hathe spoken it. The Almyghtye and euerlastyng god, who with his onely worde, created heauen and earth, hath decreed it. The Lorde of hoastes, whose wayes are in the seas, whose pathes are in the depe waters, that Lorde and

God

God, by whoſe woorde all thynges in heauen and in earth, are created, gouerned, and preſerued, hath ſo prouided it. The god of goddes and Lorde of all Lordes, yea, God that is God alone incomprehenſible, almyghtye, and euerlaſtyng, he hath ſpoken it, it is hys woorde. It can not therefore be but trueth: which proceadeth from the God of all trueth: it can not bee, but wiſely and prudently commaunded, what almyghtye God hath deuiſed, howe vainelye ſoeuer, through wante of grace, we myſerable wretches do ymagine, and iudge of hys moſte holy woorde. The Prophet Dauyd, dyſcrybing
Pſal. 1. an happye man, ſayth: Bleſſed is the man that hath not walked after the counſayle of the vngodlye nor ſtande in the wayes of ſynners, nor ſit in the ſeate of the ſcornefull. There are three ſortes of people, whoſe companye the prophete woulde haue hym to flee and auoyde, whyche ſhalbe an happye man, and partaker of Gods bleſſynge. Fyrſte, he maye not walke after the counſaile of the vngodlye. Secondlye, he may not ſtande in the way of ſinners. Thirdlye, he muſte not ſitte in the ſeate of the ſcornefull. By theſe three ſortes of people, vngodlye men, ſynners, and ſcorners, all impyetye, is ſygnyfyed and fully expreſſed. By the vngodly, he vnderſtandeth thoſe, whyche haue no regarde of almyghty God, beynge voyde of all fayth, whoſe hartes and myndes are ſo ſet vpon the worlde, that they ſtudye onelye howe to accomplyſhe theyr worldlye practiſes, theyr carnall imagy-

nations,

nations, theyr fylthy luste, and desyre, without any feare of God. The seconde sorte, he calleth synners, not suche as doo fall throughe ignoraunce, or of fraylenes, for then who shoulde be founde free? what man euer lyued vppon earth (Christ onelye excepted) but he hath sinned: The iust man falleth seuen tymes, and ryseth agayne. Prou. 24. Thoughe the Godlye do fall, yet they walke not on purposedlye in synne, they stande not still to continue and tarye in synne they syt not downe lyke careless menne, without all feare of Goddes iust punyshmente for synne: but defying synne through Gods great grace and infinite mercy, they ryse againe and fyghte agaynste synne. The Prophete thenne calleth them synners, whose hartes are cleane turned frome God, and whose whole conuersation of lyfe, is nothinge but synne, they delyghte so muche in the same: that they choose continually to abyde and dwell in synne. The thyrde sorte, he calleth scorners, that is, a sorte of men, whose hartes are soo stuffed with malice, that they are not contented to dwell in synne, and to leade their lyues in all kynde of wyckednesse: but also they doo contemne and scorne in other, al godlynes, true religion, all honestie and vertue. Of the two fyrst sortes of men, I will not say, but they maye take repentaunce, and be conuerted vnto GOD. Of the thyrd sorte. I thinke I maye withoute daunger of Gods iudgment pronounce, that neuer any yet conuerted vnto God by repentaunce,

but

but contimued on ſtyll in theyr abhomynable wyckednesse, heapynge vppe to them selues dampnation, agaynste the daye of Godes ine-
2.Pa.30 uitable iudgemēt. Examples of ſuch ſcorners, we redde in the ſeconde booke of Cronycles. When the good kynge Ezechias, in the begynnyng of hys raygne, had destroyed Idolatrye, purged the temple, and reformed religion in hys Realme: he sente messengers in euery Citie, to gather the people vnto Hierusalem, to solemnise the feaste of Easter in suche sorte, as GOD had appoynted it. The postes wente from Citie to Citie through the land of Ephraim and Manasses, euen vnto Zabulon. And what dyd the people thinke ye? Dyd they laud and praise the name of the Lord, which had geuen them so good a king, so zelous a Prince to abolyshe ydolatry, and to restore agayn Gods true religion? no, no. The scripture sayth: The people laughed them to scorn, and mocked the kinges messengers. And in the last Chapter of the same booke, it is written, that almyghtye God, hauing compassion vpon his people, sent hys messēgers, the Prophets vnto them, to cal them from their abhominable ydolatrye, and wycked kynd of lyuyng. But they mocked his messengers, they despysed his wordes, & misused hys Prophetes, vntill the wrath of the lord arose agaynst hys people, and tyll ther was no remedy, For he gaue them vp into the handes of their enemyes, euen vnto Nabugodonazar kyng of Babilon, who spoyled them of theyr goodes

goodes, brent their Citie, and ledde them, their wyues, and theyr chyldren, captiues vnto Babylon. The wycked people that were in the dayes of Noe, made but a mocke at the worde of God, when Noe tolde them that God wold take vengeance vppon them for their synnes. The floode therfore came sodeinly vpon them, and drowned them, with the whole worlde.

Lot preached to the Sodomytes, that except they repented, both they and their Citie shuld be destroyed. They thought hys sayinges impossible to be trewe, they scorned and mocked hys admonytion, and reputed hym as an olde dotyng foole. But when God by hys holy angels, had taken Lot, his wyfe and two daughters from emonge them, he rayned downe fyre and brymestone from heauen, and brente vp those scorners and mockers of hys holy word, And what estimation had Chrystes doctryne among the Scribes and Phariseis? what reward had he amonge them? The Gospell reporteth thus. The Phariseys whyche were couetous dydde scorne hym in hys Doctryne. Of then ye see, that worldelye ryche menne scorne the doctrine of their Saluation. The worldly wyse men scorne the doctrine of Chryste, as folyshnes to theyr vnderstandynge. These scorners haue euer bene, and euer shalbee, tyll the worldes ende. For Sainct Peter prophecied, 2. Pet. 2
that suche scorners shoulde bee in the worlde, beefore the latter daye. Take heede therefore (my brethren) take hede. Be ye not scorners of

gods

Gods most holy woorde. Prouoke him not to powre out hys wrathe nowe vppon you, as he dyd then vpon those gybers and mockers. Be not wylfull murtherers of your owne soules. Turne vnto God whyle there is yet tyme of mercy, ye shall elles repente it in the worlde to come, whan it shall be to late, for there shalbe iudgement without mercy. Thys mought suffyse to admonishe vs, and cause vs henceforth to reuerence Gods holy scriptures: but al men haue not fayth. This therfore shall not satisfye and content al mennes myndes, but as some are carnall, so they wyll styll continue, and abuse the Scripture carnally, to their greater damnation. The vnlerned and vnstable (sayth
2. Pet. 2 Saint Peter) peruert the holy Scriptures to their owne destruction. Jesus Christ (as saint Paule sayth) is to the Jewes an offence, to the
1. Cor. 1. Gentiles foolishnes: But to Gods children, as well of the Jewes as of the Gentiles, he is the power and wysedome of God. The holye man Symeon sayth, that he is set forthe for the fall
Luke. 2. and rysynge agayne of manye in Israell. As Christe Jesus is a fall to the reprobate, whych yet perysshe through their owne defaulte: so is his worde, yea the whole boke of God, a cause of dampnation vnto them, thorough their vnbelefe and incredulytye. And as he is arysynge vp to none other, then those whych are Gods children by adoption: so is his worde, yea, the whole scripture, the power of God to saluation, to them onely that doo beleue it. Christe hymselfe, the pro-

prophetes before hym, the Apostles after hym all the true ministers of Gods holy worde, yea, euery word in gods boke, is vnto ỹ reprobate, the sauour of death vnto death. Christe Jesus the Prophets, the Apostles, and all the true ministers of his worde, yea euery iote and title in the holy Scripture, haue ben, is, and shalbe for euermore, the sauour of lyfe vnto eternall lyfe, vnto all those whose hertes God hath purified by true faith. Let vs earnestlye take hede, that we make no iesting stocke of the bokes of holy Scriptures. The more obscure and darke the sayinges be to our vnderstandyng, the further let vs think our selues to be from God and his holy spirite, who was the aucthoure of them. Lette vs with more reuerence endeuour oure selues to search out the wisedom hidden in the outwarde barke of the Scripture. If we can not vnderstand the sence and the reason of the saying, yet let vs not be scorners, iesters, & deriders, for that is the vttermost tokē and shew of a reprobate, of a playne ennemye to God in his wisedome. They be not idle fables to iest at which God dothe seriously pronounce, and for serious matters let vs esteme thē. And though in sundry places of the Scriptures, be set oute diuers rites & ceremonies, oblations, & sacrifices: let vs not thinke straunge of them, but referre them to the tymes and people, for whome they serued, although yet to learned men, they be not vnprofitable to be considered, but to bee expounded as figures & shadowes of things, & persons afterward openly reuealed in the new

Testament. Though the rehearsall of the genealogis, & petegrues of the fathers, bee not to muche edification of the playne ignoraunte people: Yet is there nothyng so impertinently vttered in all the whole boke of the Byble, but may serue to spirituall purpose, in some respect to all suche as wyll bestowe their labours, to searche out the meanynges. These may not be condemned, because they serue not to our vnderstandyng, nor make not to our edification. But let vs turne our laboure to vnderstand, & to cary away such sentences and stories, as be more fytte for our capacytye, and instruction. And wher as we read in diuers psalmes, how Dauid dyd wyshe to the aduersaryes of God, sometime shame, rebuke, & confusion, somtime the decay of their offspryng and issue, sometyme that they might perysshe, & come sodenly to destruction, as he dyd wyshe to the captaynes of the Philistians: Cast forth (sayth he) thy lyghtnyng, & teare them, shote oute thine arrowes, and consume them, with suche other maner of imprecations: Yet oughte we not, to be offended at such prayers of Dauid, beyng a prophet as he was singulerly beloued of God, & rapte in spirite, with an ardent zeale to gods glorye. He spake them not of a pryuate hatred, and in a stomake agaynst theyr persons: but wished spiritually the destructiō, of such corrupt errours and vices, which raygned in al deuilishe persons, set agaynst God. He was of like mind as S. Paule was, when he dyd deliuer Himeneus and Alexander with the notorious fornicator

Psa. 144

nicator to Sathan, to their temporall confusion, that their spirite myghte be saued agaynste the day of the Lord. And when Dauid dyd professe in some places, that he hated the wycked: yet in other places of hys Psalmes, he professeth, that he hated thē with a perfecte hate, not with a malicious hate, to the hurt of the soule. Which perfection of spirite, because it can not be performed in vs, so corrupted in affections as we be, we oughte not to vse in our priuate causes, the lyke wordes in fourme, for that wee can not fulfyll the lyke wordes in sence. Let vs not therfore be offended, but search out the reason of such wordes before we be offended, that wemay the more reuerently iudge of suche sayinges, though straunge to our carnall vnderstandinges, yet to theym that bee spirituallye mynded, iudged to be zelously, and godlye pronounced. God therefore for hys mercyes sake, vouchesafe to purifye oure myndes, throughe faith in his sonne Jesus Chryst, and to instylle the heauenlye droppes of hys grace into oure hard stony hartes, to souple the same, that wee be not contemners, and deriders of his infallible woorde: but that wyth all humblenesse of mynde, and christen reuerence, we maye endeuour our selues to heare, and to reade hys sacred scriptures, & inwardly so to digest theym, as shalbe to the comfort of our soules, & sanctification of hys holye name, to whom wyth the sonne, and the holye ghost, three persons, & one lyuyng God, be al laude, honor, & prayse for euer and euer. Amen.

¶ An Homely of Almes dedes, and mercifulnesse, towarde the poore and nedie.

Amongst the manyfould duties that almighty god requireth of his faithfull seruantes the true christians, bi ỹ which he would that both his name shuld be glorified, & the certayntye of theyr vocation declared: there is none that is eyther more acceptable vnto hym, or more profytable for them, than are the workes of mercye, and pitie shewed vpon the poore, which be afflicted with any kynde of mysery. And yet thys notwithstandyng (such is the slouthfull sluggyshnes of our dull nature, to that which is good & godlye) that we are almoste in nothyng more negligent, and lesse carefull, then we are therein. It is therfore a very necessarye thinge, that Goddes people shoulde awake theyr sleappye myndes, and consider their duetie on thys behalfe. And mete it is, that all true Christians shoulde desyrously seke, and learne what God by hys holy word doth herein require of them: that first knowyng their duetye (wherof many by theyr slackneſſe, seme to be very ignorannt) they may afterwardes diligently endeuour to perfourme the same. By the whiche, both the godly charitable persons may be encouraged to go forwardes, and continue in theyr mercifull dedes of geuynge almes to the poore, and also such as hytherto haue eyther neglected or contemned it, maye yet nowe at the lengthe,

(when

(when they shal heare howe much it appertayneth to them) aduysedlye consyder it, and vertuously applye them selues therunto.

And to the intent that euery one of you may the better vnderstande that which is taughte, and also e aselier beare away, and so take moze fruite of that shalbe sayde, when seuerall matters ar seueralye handled: I mynde particulerlye and in this ozder, to speake and entreate of these pointes.

Fyzste, I wyll shewe howe earnestlye almyghty God in hys holye wozde, doeth exacte the doing of almes dedes of vs, and howe acceptable they be vnto him.

Secondlye, howe profitable it is foz vs to vse them, and what commodytye and fruyte they wyll bzinge vnto vs.

Thirdlye and last, I will shewe out of Gods wozde, that who so is liberall to the pooze, and relieueth them plenteously, shall notwythstandyng: haue sufficient foz hym selfe, & euermoze be without daunger of penurye, and scarsitye.

Concerning the fyzste, which is the acceptation and dygnitye oz pzyce of almes dedes befoze God: Knowe thys, that to helpe and succour the pooze in theyz nede & miserye, pleseth God so much, that as the holye Scrypture in sundzy places recozdeth, nothinge can be moze thankfully taken oz accepted of God. Foz fyzste we reade, that almyghtye God doth accounte that to be geuē, and to be bestowed vpon hym selfe, that is bestowed vppon the pooze. Foz soo doth the holy ghost testify vnto vs by the wyse

Pro. 19. man, saying: He that hath pitie vpō the poore, lendeth vnto the Lorde hym selfe. And Christe in the Gospell aduoucheth, and as a moste certayne truth, byndeth it with an othe, that the almes bestowed vpō the poore, was bestowed vpon him, & so shalbe reckned at the laste daye. For thus he sayeth to the charitable almes geuers, when he sytteth as iudge in the doome, to geue sentence of euery man, accordynge to his desertes: Verily I say vnto you, whatsoeuer good & mercyfull dede, you did vpon any of Mat. 25 the least of these my brethren, ye dyd the same vnto me. In releuyng their hunger, ye releued myne, in quenchyng they^r thirste, ye quenched mine, in clothing thē, ye clothed me, and when ye harboured them, ye lodged me also, when ye visited them beyng sicke or in prison, ye visited me. For as he that receaueth a Princes embassadours, and entertaineth them well, doth honour the prince, frō whom those embassadors do come: So he that receaueth the poore and nedie, and helpeth them in their affliction and distresse, dothe therby receaue & honor Christe, their master, who as he was poore & nedy hym selfe, whilest he liued here amongst vs, to worke the mysterie of oure saluation, so at his departure hence, he promysed in his steede, to sende vnto vs those ỹ were poore, by whose meanes his absence should be supplyed: & therfore that we would do vnto him, we must do vnto them. And for this cause doth almyghtie God say vn Deu. 15. to Moses: The lande wherin you dwell, shall neuer be without poore men. Because he wold haue

haue continuall tryall of hys people, whether they loued hym or no: that in shewynge them selues obedient vnto hys wyll, they might certainely assure them selues of his loue & fauour towardes them: & nothyng doubt, but that as his law & ordinaunces (wherin he cōmaunded them, that they shoulde open their hande vnto their brethrē, that were poore and nedye in the lande) were accepted of them, & willyngly performed: So he wold on his part louingly accept them, and truely perfourme his promises that he had made vnto them.

The holy Apostles & Disciples of Christ, who by reason of hys dayly conuersatiō, saw by his dedes, & hard in his doctrine, how much he tēdered the poore: the godly fathers also, ẏ were both before and sence Christ, indued without doubt with the holy ghost, & most certainly certified of gods holy will: they both, do most earnestly exhort vs, and in all their writinges, almost continually admonishe vs, that we wold remember the poore, & bestowe our charitable almes vpon them. Saint Paul crieth vnto vs after this sort: Comfort the feble minded, lyfte vp the weake, & be charitable toward all men. 1. Thess. 5

And agayn. To do good to the poore, & to distribute almes gladly, see ẏ thou do not forget, for with such sacrifices is God pleased. Esaye the prophet teacheth on this wise: Deale thi bread to the hungrye, & bring the poore wandrynge, home to thy house. Whē thou seest the naked, se thou cloth hym, & hyde not thy face frō thy pore neighbor, neither despise thou thine own flesh. Hebr. 13 Esai. 53.

And the holy father Thobie geueth this coun-
Tobi. 4. cel. Geue almes (saith he) of thyne own goods and turne neuer thy face frome the poore, eate thy breade with the hungry, and couer the naked with thy clothes. And the learned & godly
Ad popul Antio, ho 35. doctour Chrysostom geueth this admonition. Let mercyfull almes be alwayes with vs, as a garment, that is, as myndfull as we wyll be to put our garmentes vpon vs, to couer our nakednesse, to defend vs from the colde, & to shew our selues comly: So myndfull let vs be at all tymes and seasons, that we geue almes to the poore, and shewe our selues mercifull towards theim. But what meane these often admonitions, & earnest exhortations of the Prophetes, Apostles, fathers, and holy doctours? Surely, as they were faithfull to godwarde, and therfore discharged their duetie truly, in tellyng vs what was gods wyll: so of a syngular loue to vs warde, they laboured not only to infourme vs, but also to perswade with vs, that to geue almes, & to succour the poore and nedy, was a very acceptable thing, and an high sacrifice to God, wherin he greatly delited, and had a singular pleasurre. For so dothe the wise man, the
Eccle, 35 sonne of Syrach teache vs, saying: Who so is mercifull, & geueth almes, he offreth the ryght thanke offring. And he addeth therunto: The ryght thank offeryng, maketh the aultar fatte, & a swete smell it is before the hyghest, it is acceptable before God, & shal neuer be forgotten. And the truthe of this doctrine is verified by therampples of those holye & charitable fathers

of

of whom we reade in the scriptures, that they were geuen to mercifull compassion towardes the poore and charitable relieuyng of theyr necessities. Such a one was Abraham, in whom God had so greate pleasure, that he vouchesased to come vnto hym in fourme of an Aungel, and to be intertained of hym at his house. Such was his kynseman Loth, whom God so fauoured, for receyuynge hys messengers into his house, whiche otherwyse should haue laine in the streate, that he saued hym, wyth hys whole familye, frome the destruction of Sodome & Gomorra. Such wer the holy fathers Job and Toby, with many others, who felte moste sensible proues of Godeds especiall loue towardes them. And as all these, by their mercyfulnes and tender compassion, whiche they shewed to the myserable afflicted membres of Christe, in the relieuyng, helpyng, and succouryng them, with their temporal goodes in this lyfe obteyned Gods fauoure, and were deare, acceptable and pleasaunt in his syght: so nowe they themselues, take pleasure in the fruition of God, in the pleasaunt ioyes of heauen, and are also in Gods eternall woorde, set before vs as perfect examples euer before our eyes, both how we shall please God in thys oure mortall lyfe, and also howe we may come to lyue in ioy with them in euerlastynge pleasure and felicitie. For moste true is that sayenge, which S. Augustine hathe, that the geuynge of almes, and relieuyng of the poore, is the ryght way to

heauen *Via cæli, pauper est.* The poore man, saith he, is ỹ way to heauen. They vsed in times past, to set in hye waies sides, the picture of Mercury, pointing with his finger, which was the right way to the towne. And we vse in crosse waies, to set vp a wodden or stone crosse, to admonish the trauaylynge man, whyche waye he muste turne, when he commeth thyther, to direct his iourney a right. But gods word (as S. Augustine sayeth) hath set in the way to heauen, the poore man and hys house, so that who so wyll go a ryght thyther, & not turne out of the way muste go by the poore. The poore man is that Mercury, that shall set vs the ready way: and if we loke well to this marke, we shal not wander much out of the ryght path. The maner of wyse worldly men amonge vs, is: that yf they know a man of meaner estate thē them selues, to be in fauour with the Prince, or anye other noble man, whom they eyther feare, or loue, suche a one they wyll be glad to benefyte and pleasure, that when they haue nede, he may become theyr spokes man, eyther to helpe wyth hys good worde, to obtayne a commoditie, or to escape a displeasure. Nowe surely, it ought to be a shame to vs, that worldelye menne for temporall thynges, that laste but for a season, shoulde be more wyse and prouident in procurynge them, then we in heauenly. Our Sauiour Chryste, testifieth of poore men, that they are deare vnto hym, and that he loueth them, especially, for he calleth them his little ones, by

a name

a name of tender loue: he sayth they be his bre-
thren. And S James sayeth, that God hathe Iacob. 1
chosen them to be heires of his kingdom. Hath
not God (sayeth he) chosen the poore of thys
worlde to hymselfe, to make theym hereafter
the ryche heyres of that kingdome, whyche he
hath promised to them that loue him? And we
know, that the prayer which they make for vs
shalbe acceptable, and regarded of God, their
complaynt shalbe heard also. Thereof doothe Eccle. 4.
Jesus the sonne of Syrach, certaynelye assure
vs, sayinge: If the poore complayne of thee, in
the bytternesse of hys soule, hys prayer shalbe
heard, euen he that made hym shall heare him.
Bee courteous therefore vnto the poore. Wee
knowe also, that he who acknowledgeth hym
selfe to be their master and patrone, and refu-
seth not to take theym for hys seruauntes, is
both able to pleasure, and displeasure vs, and
that we stand eueri houre in nede of his helpe.
Why shoulde we then be eyther negligente, or
vnwylling to procure their frendshyppe, and
fauoure, by the whiche also we may be assured
to get his fauoure, that is bothe able and wyl-
lynge to doo vs all pleasures, that are for oure
commodity and welth? Christ doth declare by
thys, howe much he accepteth our charitable
affection towarde the poore, in that he promy-
seth a rewarde vnto them that geue but a cup
of colde water in his name, to theim that haue
nede therof, and that rewarde is the kingdom
of heuen. No doubt is it therfore, but that God

regar-

regardeth highly, that whiche he regardeth ſo liberally. For he that promyſcth a princelye recompence, for a beggerlye beneuolence, declareth that he is more delyted wyth the geuing, then with the gifte, and that he as muche eſteemeth the doyng of the thyng, as the fruite and commoditie that commeth of it. Who ſo therefore hath hitherto neglected to geue almes, let hym know that God nowe requireth it of him, and he that hath bene liberall to the poore, let hym know that hys godly doynges are accepted, and thankefullye taken at Gods handes, whych he wyll requite with double and treble. For ſo ſayth the wiſe man: He whyche ſheweth mercye to the poore, doeth laye hys money in bande to the Lorde, for a large intereſte and gayne. The gayne beyng chiefely the poſſeſſion of the lyfe euerlaſtynge, throughe the merytes of our Sauiour Jeſus Chryſt, to whom with the father, and the holy ghoſte, be all honoure and glory, for euer. Amen.

The ſecond part of the Sermon of Almes dedes.

YE haue hearde before (dearely beloued) that to geue almes vnto the poore, and to helpe them in time of neceſſitie, is ſo acceptable vnto our Sauiour Chryſt, that he counteth that to be done to him ſelfe, that we do for hys ſake vnto them. Ye haue heard alſo, howe earneſtlye

nestly both the Apostles, Prophetes, holye fathers, & doctours, do exhort vs vnto the same. And ye see howe welbeloued, and deare vnto God they were, whom the Scriptures report vnto vs, to haue bene good almes men. Wherfore, if either their good examples, or the holesome counsayle of godly fathers, or the loue of Christ, whose especiall fauour, we may be assured by this meanes to obtayne, may moue vs, or do any thing at all which is: let vs prouide, that from henceforth, we shew vnto godward this thankefull seruice, to be mindeful and ready to helpe them, that be poore and in myserie.

Nowe wyll I, thys seconde tyme that I entreate of almes dedes, shew vnto you, howe profitable it is for vs to exercise them, & what fruite thereby shall ryse vnto vs, yf wee doo them faythfullye. Oure Sauioure Christe in the Gospel teacheth vs, that it profiteth a man nothynge, to haue in possession all the riches of the whole worlde, and the welth or glory therof: yf in the meane season he loose hys soule, or do that thynge, whereby it should be come captiue vnto death, sinne, and hell fyre. By the whyche saying, he not onelye instructeth vs howe much the soule health is to be preferred, before worldly commodities: but also serueth to stirre vp our myndes, and to pricke vs forwardes, to seke diligently, and learne by what meanes, we may preserue and kepe our soules euer in safetie, that is, howe we maye recouer their health, if it be lost or empeared, and howe Mat. 16

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it maye be defended and mayntayned, yf we once haue it. Yea, he teacheth vs alſo thereby, to eſteme that, as a pꝛecious medicine, and an inestimable iewell, that hathe ſuche ſtrengthe and vertue in it, that canne eyther pꝛocure oꝛ pꝛeſerue ſo incomperable a treaſure. Foꝛ yf we greatly regarde that medicine oꝛ ſalue, that is hable to heale ſundꝛy and greuous diſeaſes of the body: much moꝛe wil we eſteme that which hath lyke power ouer the ſoule. And becauſe we mighte be better aſſured, both to knowe and haue in readines, that ſoo pꝛofitable a remedie: he, as a mooſte faythfull and louynge teacher ſheweth hym ſelfe, both what it is, and
Luke. 12 where we may finde it, and howe we maye vſe and applye it. Foꝛ when both he, and hys Diſciples were greuouſly accuſed of the Phariſeys, to haue defyled theyꝛ ſoules, in breakyng the conſtitutions of the Elders: becauſe they went to meate and waſhed not their handes befoꝛe, accoꝛdynge to the cuſtome of the Iewes: Chꝛyſt aunſwerynge theyꝛ ſuperſtitious complaynte, teacheth them an eſpecial remedye, howe to kepe cleane theyꝛ ſoules, notwithſtandyng the bꝛeache of ſuche ſuperſtityous oꝛders. Geue almes (ſayeth he) and beholde, all thynges are cleane vnto you. He teacheth them, that to be merciful and charitable in helpyng the pooꝛe, is the meanes to kepe the ſoule pure and cleane, in the ſight of God. We are taught therfoꝛe by this, that mercifull almes dealyng, is pꝛofitable to purge the ſoule,

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from the infection and fylthy spottes of synne. The same lesson doth the holy ghost also teach in sondry places of ỹ scripture, sayinge: Mercifulnes, and almes geuynge, purgeth from all sinnes, and deliuereth frō death, & suffreth not the soule to come into darkenes. A great confidence may they haue before ỹ high god ỹ shew mercy & compassion to them that are afflicted. Tobi. 4. Eccle. 8.

The wyse preacher, the sonne of Syrach, confirmeth the same, when he sayeth: That as water quencheth burnyng fire, euen so mercy and almes, resysteth & reconcileth sinnes. And sure it is, that mercifulnes quayleth the heate of sinne, so much, that they shal not take holde vpon man to hurt him, or if he haue by any infirmitie & weakenes, bene touched and anoied with them, strayght wayes, shall mercifulnes wipe & washe them away, as salues and remedies to heale their sores and greuous diseases. And therevpon that holye father Cipryan, taketh good occasion, to exhorte earnestly to the mercifull worke of geuyng almes, and helping the poore, and ther he admonisheth to consider howe holesome and profitable it is, to relyeue the nedie, and helpe the afflicted, by the which we maye pourge oure synnes, and heale oure wounded soules.

But here some wyll saye vnto me. Yf almes geuyng, and our charitable workes towards the poore, be able to washe awaye synnes, to reconcile vs to God, to deliuer vs from the perill of dampnation, & make vs the sonnes and

heyres

heyres of Gods kingdome: then is Christes merite defaced, and his blood shed in vayne, then are we iustified by workes, and by our deedes, may we merite heauen, than doo we in vayne, beleue that Christe dyed, for to put away oure sinnes, and that he rose for our iustification, as S. Paule teacheth. But ye shall vnderstande, (dearely beloued) that neyther those places of scripture before alledged, neyther the doctrine of the blessed Martyr Cyprian, neyther any other godly and learned man, when they in extollyng the dignitie, profite, fruite, and effecte of vertuous and liberall almes, do say, that it washeth away synnes, and bringeth vs to the fauour of God, do meane that our woorke and charitable deede, is the originall cause of oure acceptation before god, or that for the dignitie or woorthines thereof, our synnes bee washed awaye, and we pourged and clensed of all the spottes of our iniquitie: for that were in dede to deface Christe, and to defraude hym of his glorye. But they meane thys, and thys is the vnderstanding of those, and such lyke sayings: That God of his mercy and especiall fauoure towardes them, whome he hath appoynted to euerlastyng saluation, hath so offred his grace effectually, and they haue so receaued it fruitefully: that although by reason of their synfull lyuyng outwardly, they seemed before to haue bene the children of wrathe and pardition, yet nowe the spirite of God myghtily woorkynge in them, vnto obedience to Gods wil and com-

commaundementes, they declare by theyr out ward dedes and life, in the shewing of merci & charitie (which can not come but of the spirite of God and his especiall grace) that thei ar the vndoubted childzen of GOD, appoynted to e-uerlastyng life. And so, as by theyr wickednes and vngodly liuing, thei shewed thē selues ac-cozding to the iudgemente of men, whyche fo-lowe the outwarde appearaunce, to be reyzo-bates and castawayes: So now by their obe-dience vnto Gods holy wyll, and by their mer-cifulnes and tender pitie (wherein they shewe them selues to be lyke vnto God, whoo is the fountayne and spzing of al mercy) they declare openly and manifestlye vnto the syghte of men that they are the sonnes of GOD, and electe of him vnto saluation. Foz as the good fruit is not the cause that the tree is good, but the tre must fyzste be good, before it can bzing foozthe good fruite: so the good dedes of manne, are not the cause that maketh man good, but he is first made good by the spirit and grace of God that effectuallie wozketh in him, & afterwarde he bzyngeth foozth good fruytes. And than, as the good fruyt doth argue the goodnes of the tree: so doth the good and merciful dede of the man, argue and certainely pzoue the goodnes of him that doth it, accozding to Chzystes say-ing: Ye shal knowe them by theyr fruites. And yf any man wyll obiecte, that euil and naugh-tye men, do sometime by theyr dedes appere to be very godly and vertuous: I wyll aunswere

that ſo dothe the crabbe and choke pere, ſeme outwardly to haue ſometime as fayre a redde, and as melowe a colour, as the fruite which is good in deede. But he that wyll byte, & take a taſte, ſhall eaſely iudge betwyxt the ſower bitterneſſe of the one, and the ſweete ſauerines of the other. And as ỹ true Chriſten mā, in thankfulnes of his hart, for the redemptiō of his ſoul, purchaſed by Chriſtes deth, ſheweth kindly by the fruite of hys fayth, his obedience to God: ſo the other, as a marchaunt with God, doth call for his owne gayne, thinkyng to wynne heauē by the merite of hys workes, and ſo defaceth & obſcureth the price of Chriſtes blood, who only wrought our purgation.

The meanyng then of theſe ſayinges in the Scriptures, and other holy writynges: almes dedes do waſhe away our ſynnes, and mercye to the poore doth blot out our offences, is, that we doyng theſe thinges according to Goddes wyll: and our duetie, haue our ſinnes in dede waſhte awaye, and our offences blotted oute, not for the worthyneſſe of thē, but by the grace of God, which worketh all in all, & that for the promiſe that God hath made to them that are obedient vnto his commaundemente, that he whych is the trueth, myght be iuſtified in perfourmyng the truth, due to hys true promyſe. Almes dedes doo waſhe away our ſinnes, becauſe GOD doth vouchſafe then to repute vs as cleane & pure, whē we do them for hys ſake, and not becauſe they deſerue or meryte oure purgyng.

purging, or for that they haue any such strēgth and vertue in them selues. I knowe that some men to muche addicte to the aduauncinge of their good workes, wyl not be contented with this aunswere, and no maruayle. For such mē can no aunswer, content nor suffice. Wherfore leauing them to theyr owne wylfull sence, wee will rather haue regard to the reasonable and godly, who as they most certainely know and perswade them selues, that al goodnesse, all bountie, al mercye, al benefites, al forgeuenesse of synnes, and whatsoeuer canne bee named good and profitable, eyther for the bodye or for the soule, do come onely of Gods merci & mere fauour and not of them selues: So thogh thei do neuer so many & so excellent good dedes yet are they neuer pufte vp with the vayne confydence of them. And though they heare & reade in Gods word, and otherwher in godly mens workes, that almes dedes, mercy & charitablenes, doth wash away sinne, & blot oute iniquytie, yet do thei not arrogantly & proudly sticke or trust vnto thē, or bragge thē selues of them, as the proud Pharisei did, lest with the Pharisei they should be condemned: but rather with the humble and poore Publican, confesse them selues sinfull wretches, and vnworthy to loke vp to heauen, calling and crauing for mercye, that with the publican they may be pronounced of Chryste to bee iustified. The godlye dooe learne, that whan the Scriptures saye, that

by good and mercifull worꝛkes, we are reconciled to Goddes fauour: we are taught than to know what Chꝛist by his intercession and mediation, obtaineth foꝛ vs of his father, whã we be obedient to his wyll, yea they learne in such maners of speakyng, a comfoꝛtable argument of Gods syngular fauour and loue, that attributeth that vnto vs, and to our doynges, that he by his spirit woꝛketh in vs, and thꝛough his grace pꝛocureth foꝛ vs: And yet this not withstandyng, they crye oute with sayncte Paule, Oh wꝛetches that we ar, and acknowledge (as Chꝛist teacheth) that whan they haue all done, they are but vnpꝛofitable seruants. And with the blessed kyng Dauid, in respecte of the iuste iudgementes of God, they do tremble and say: Who shalbe able to abyde it Loꝛde, if thou wilt geue sentence accoꝛding to our deserts? Thus they humble them selues, & are exalted of God they counte theim selues vile, and of God are counted pure and cleane, they condemne them selues, and are iustified of god, they think them selues vnwoꝛthie of the earth, and of God are thought woꝛthy of heuẽ. Thus of Gods woꝛd are they truely taught, howe to thinke rightly of mercyfull dealyng of almes, and of Goddes especiall mercy & goodnes, ar made partakers of those fruites that his woꝛde hath pꝛomised. Let vs then folowe their examples, and bothe shewe obediently in oure lyfe, those woꝛkes of mercye that we are cõmaunded, and haue that ryghte oppinion and iudgement of theim that

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we are taughte, and we shall in lyke maner as they be made partakers, a feele the fruites and rewardes that folowe such godly lyuyng. So shall we know by proffe, what profite and commoditie doth come of geuyng almes, and succouryng of the poore.

The thirde part of the Homely of almes dedes.

E haue already heard two partes of this treatise of almes dedes. The first, howe pleasaunt and acceptable before God, the doyng of them is. The seconde, howe muche it behoueth vs, and howe profitable it is to applye oure selues vnto them. Nowe in thys thyrde part, wyll I take awaye that let, that hindreth many from doyng of them.

There be many, that when they heare howe acceptable a thinge in the sight of God, the geuinge of almes is, and howe much God extendeth hys fauour towardes them that are merciful, and what fruites and commodities doth come to them by it: they wyshe verye gladlye with them selues, that they also myghte obteyne these benefyttes, and be counted such of God, as whom he woulde loue or doo for. But yet these men are with greedy couetousnes so pulde backe, that they wyll not bestowe one halfepenye, or one shyue of breade, that they myght be thought worthy of Gods benefites,

and so to come into his fauor. For they ar euermore fearefull and doubtyng, least by often geuing, although it were but a lyttle at a tyme, they should consume their goodes, and so impouerysshe them selues: that euen theim selues at the lengthe, shoulde not be able to lyue, but should be driuen to begge, & liue of other mens almes. And thus thei seke excuses, to wholde them selues from the fauour of God, and chose with pynchinge couetousnesse, rather to leane vnto the Deuil, than by charitable mercyfulnesse, eyther to come vnto Chryste, or to suffer Chryst to come vnto them. Oh that we hadde some cunninge and skilful phisition, that were able to pourge them of this so pestilente an humoure, that so sore infecteth, not theyr bodyes, but theyr myndes, and so by corrupting theyr soules, bringeth theyr bodies and soules into daunger of hell fyre.

Now, lest there be any such among vs (derely beloued) lette vs diligently searche for that phisition, which is Jesus Christ, and earnestly labour that of hys mercye, he wyl truely instruct vs, & geue vs a present remedy agaynste so perillous a disease. Harken then, whosoeuer thou art, that fearest lest by geuing to the poore thou shouldest bring thy selfe to beggerye. That which thou takest frome thy selfe, to bestow vpon Christ, can neuer be consumed, and wasted awaye. Wherein thou shalt not beleue me: but if thou haue fayth, and bee a true Christian, beleue the holy ghost, geue credite to the

authoritie of Gods word, that thus teacheth. For thus saith the holy ghost by Salomon: He that geueth vnto the poore, shall neuer want. Pro. 28
Men suppose, that by hoordynge and layinge vp styll, they shall at the length be ryche: and that by distributing, and laying out, although it be for moste necessarye and godlye vses, they shalbe brought to pouertie. But the holy ghost which knoweth al trueth, teacheth vs another lesson, contrarye to thys. He teacheth vs, that there is a kynd of dispendyng, that shall neuer diminyshe the stocke, & a kynde of sauyng, that shall bringe a man to extreme pouertie. For where he saith, that the good almes man shall neuer haue scarsitye, he addeth: But he that turneth away hys eyes from such as be in necessitie, shall suffer greate pouertye hym selfe. How farre different then, is the iudgement of man, from the iudgement of the holy ghost?

The holye Apostle Paule, a man full of the holye ghoste, and made pryuye euen of the secrete wyll of God, teacheth, that the lyberall almes geuer, shall not thereby be impouerysshed. He that mynystreth (sayeth he) seede vnto the sower, wyll mynyster also breade vnto you for foode, yea, he wyll multiplye youre seede, 2. Cor. 9
and encrease the fruytes of youre ryghteousnesse. He is not contente here to aduertyse them that they shall not lacke: but he sheweth theym also, after what forte GOD wyll prouyde for theym. Euen as he prouydeth seede for the sower: in multyplyinge

it, and geuynge great increase: so wyll he multiplye their goodes, and encrease them, that there shalbe great aboundaunce.

And leste we should thynke hys sayinges to be but woordes, and not truthe, we haue an example thereof in the thirde booke of Kynges, whych doth confirme, and seale it vp, as a most certayne trueth. The poore wydowe that receiued the banyshed Prophete of God, Elias, when as she hadde but an handefull of meale in a vessell, and a lyttle oyle in a cruse, wherof she woulde make a cake for her selfe, and her sonne, that after they hadde eaten that, they myght dye, because in that great famyn, there was no more foode to be gotten: yet when she gaue parte thereof vnto Elias, and defrauded her owne hungrye bealye, mercifully to relieue him, she was so blessed of god, that neyther the meale, nor the oyle was consumed, all the time whyle that famine dyd laste, but thereof bothe the Prophete Elias, she, and her sonne, were sufficiently nourysshed, and had inough.

Oh consider thys example, ye vnbeleuynge and faitheleſſe couetous persones, who discredite gods woord, & thinke his power diminished. This poore woman, in the time of an extreme & long dearth, had but one handefull of meale, and a lyttle cruse of oyle, her onely sonne was ready to perysh before her face for hunger, and she her selfe ryght toppyne a wayes: and yet when the poore Prophete came and asked parte, she was so myndefull of mercyfulnes, that she for-

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gat her own misery, and rather then she wold omitte the occasion geuen to geue almes, and worke a worke of ryghteousnes: she was content presentlye, to hasarde her owne, and her sonnes lyke. And you, who haue greate plentye of meates and drynkes, greate store of mothe-eaten apparell, yea many of you great heapes of golde and syluer, and he that hath least, hath more then sufficient, nowe in thys tyme, when (thankes be to God) no great famine doth oppresse you, your chyldren beynge well clothed, and well fed, and no dannger of death for famine to be feared, will rather cast doubtes and perylles of vnlykelye penurye, then you wyll part with anye peece of your superfluities, to helpe, fede, and succour the poore hungry, and naked Chryst, that commeth to youre dores a beggyng. This poore and seely wydowe, neuer cast doubtes in all her mysery, what want she her selfe shoulde haue, she neuer distrusted the promis that God had made to her by the Prophete, but strayght way went about to relieue the hungry Prophete of God, yea, preferrynge his necessitie before her owne. But we lyke vnbeleuig wretches, before we will geue one mite we wyll cast a thousande doubtes of daunger, whether that wyll stande vs in any stede, that we geue to the poore, whether we shoulde not haue nede of it at any other tyme, and whether here it woulde not haue bene more profitablye bestowed. So that it is more hard to wrench a stronge nayle (as the prouerbe sayeth) out of a

ponte, than to wrynge a farthynge oute of oure fyngers. There is neyther the feare, nor the loue of God before oure eyes, we wyll more esteme a mite, then we either desire gods kingdome, or feare the deuylles dungeon. Hearken therefore ye mercyleſſe myſers, what wyll be the ende of this your vnmercifull dealyng. As certainely as god norished this poore widowe, in the time of famyne, and encreased her lyttle store, so that she had ynough, and felt no penury, when other pyned away: so certaynely shal God plague you with pouertie, in the myddes of plenty. Then when other haue aboundance and be fedde to the full, you shall vtterly waste and consume away your selues, your store shal be destroyed, youre goodes pluct from you, all your glory and wealth shall perysshe: and that whiche when you had, you myght haue enioyed youre selfe in peace, and myght haue bestowed vpon other moste godly, ye shall seke with sorowe and sighes, and no where shall fynd it. For youre vnmercifulneſſe towardes other, ye shall fynde no man that wyll shewe mercy towardes you. You that had stony harts towardes other, shall fynde all the creatures of god to youwardes, as harde as brasse and yron. Alas what fury and madneſſe doth poſſeſſe our myndes, that in a matter of truth and certaintie, we will not geue credite to the trueth, testifying vnto that which is moſt certaine. Christ sayth: that if we will firſt seke the kingdome of god, and do the workes of ryghteouſnes ther-

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of, we shal not be lefte destitute, al other thynges shalbe geuen to vs plenteously. Naye saye we: I wyll first loke that I be able to lyue my selfe, and bee sure that I haue inoughe for mee and mine, and yf I haue ani thing ouer, I will bestowe it, to get Gods fauour, and the poore shal then haue part with me. See I praye you the peruerse iudgement of men, we haue more care to nourysshe the carkasse, then wee haue feare to see our soule perysshe. And as Cipryan sayth, whilst we stand in doubt lest our goods sayle, in beynge ouer liberall, we put it oute of doubt, that our lyfe and health sayleth, in not beyng liberall at al. Whylst we are carefull for diminishinge of oure stocke, we are altogether careleste to diminishe our selues. We loue Mammon and lose our soules. We feare leaste our patrimonie should perysh from vs, but we feare not least we should perish for it. Thus do we peruersly loue that we should hate, & hate that we should loue, we be negligente, where wee should bee carefull, and carefull wher we nede not. This vayne feare to lacke our selues if we geue to the poore, is muche lyke the feare of children and fooles, which when they se the bright glymeryng of a glasse, they do imagine straight way, that it is the lightninge, and yet the bryghnes of a glasse, neuer was the lyghtning. Euen so when we ymagine, that by spendynge vpon the poore, a man may come to pouertie, we are cast into a vayne feare, for wee neuer harde nor knewe, that by that meanes, ani

Serm. de Elemo na.

any man came to mysery, and was lefte destytute, and not considered of God. Nay we read to the contrary in the scripture (as I haue before shewed, and as by infinit testimonies and examples may be proued) that whosoeuer serueth God faythfully and vnfaynedlye in anye vocation, GOD wyll not suffer him to decay, much lesse to perysshe. The holy ghost teacheth vs by Salomon, that the Lorde wil not suffer the soule of the righteous to perysshe for hunger. And therfore Dauid sayeth vnto all them that are mercifull: O feare the Lord, ye that be his saynctes, for they that feare hym, lacke nothing. The Lions do lacke and suffer hunger: but they whyche seke the Lorde, shal wante no maner of thing that is good. Whē Elias was in the desert: God fed him by the ministery of a Rauen, that euening and morninge broughte him sufficient victualles. When Daniell was shut vp in the Lions den, God prepared meate for him, and sente it thyther to hym. And there was the saying of Dauid fulfylled: The lions do lacke and suffer hunger, but they whyche seke the Lorde, shal want no good thing. For whyle the Lions whiche should haue bene fed with his flesshe, roared for hunger, and desyre of theyr praye, whereof they had no power, although it were presente before them: he in the meane tyme, was fresshe fedde from God, that shoulde with his flesshe, haue fylled the Lions. So mightely doth god worke, to preserue and mayntayne those, whom he loueth, so carefull

Psa. 10.

3. Re. 17

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is he also to lede them, who in any state or vocation, do vnfaynedly serue him. And shall we nowe thinke, that he will be vnmyndfull of vs, if we be obedient to his worde, and accordyng to his wyll, haue pitie vpon the poore? He geueth vs all wealth, before we do any seruice for it, and will he see vs to lacke necessaries, when we do him true seruice? Can a man think, that he that fedeth Christ, can be forsaken of Christ, and left without foode? or wyll Christe denye earthly thyngs vnto them, whom he promiseth heuenly things for his true seruice? It can not be therfore (dere brethren) that by giuing of almes, we should at any time want our selues, or that we which releue other mens nede, should our selues be oppressed with penurie. It is contrary to gods word, it repugneth with his promise, it is against Christes propretie & nature, to suffer it. It is the craftie surmise of ỹ Deuill to perswade vs in it. Wherefore sticke not to geue almes frely, and trust notwithstandyng, that Gods goodnes will minister vnto vs sufficiencie & plentie, so long as we shal liue in this transitorie life, and after our dais here wel spẽt in his seruice, and the loue of our brethren, we shalbe crowned with euerlasting glory, to reigne with Christ our Sauior in heauen, to whome with the father, and the holy Ghost, be all honor and glorie for euer. Amen.

¶An Homelye or Sermon concerning the Natiuitie and byrth of our Sauiour Jesus Chryste.

AMonge al the creatures, that God made in the beginning of the worlde, most excellent and wonderfull in theyr kynd: ther was none (as Scripture beareth witnesse) to be compared almost in anye pointe vnto man, who aswell in body and in soule, exceded al other no lesse, thē the sonne in bryghtnes and light, exceadeth euery small and litle starre in the fyrmamēt. He was made according to the image & similitud of GOD, he was indued with all kynd of heauēly giftes, he had no spot of vnclennes in him he was sounde and perfecte in all partes, both outwardly and inwardly, his reason was vncorrupt, hys vnderstanding was pure & good, hys will was obedient & godly, he was made altogether like vnto God, in ryghteousnes, in holynesse, in wysedome, in truth, to be short, in all kynd of perfection.

When he was thus created and made, almyghtye GOD in token of hys greate loue towardes hym, chose oute a speciall place of the earthe for hym, namely Paradyse, where he liued in al tranquilytye and pleasure, hauynge great aboundaunce of worldly goodes and

and lacke nothynge, that he myghte iustelye require or desyre to haue. For as it is sayde: GOD made hym Lord and ruler ouer all the Psal. 8. workes of his handes, that he should haue vnder hys feete, all sheepe and oxen, all beastes of the fielde, all fowles of the ayre, all fyshes of the Sea, and vse theym alwaye at hys owne pleasure, accordyng as he shoulde haue nede. Was not this a myrrour of perfection? was not this a full perfecte and blessed estate? Coulde anye thyng els be well added herevnto? or greater felicitie desyred in thys worlde? But as the common nature of all men is, in tyme of prosperitie and wealthe, to forgette not only themselues, but also GOD: euen so dyd thys firste manne Adam, who hauyng but one commandemente at Goddes hande, namelye, that he shoulde not eate of the fruite of knowledge of good and yll, dyd notwithstandyng moste vnmyndefully, or rather moste wylfully breake it, in forgetting the straight charge of his maker, and geuynge eare to the craftye suggestion of that wicked serpent the deuil. Wherby it came to passe, that as before he was blessed, so nowe he was accursed, as before hee was loued, so nowe he was abhorred: as before he was most beautifull and precious, so nowe he was moste vyle and wretched in the syghte of hys Lorde and maker. In stede of the Image of GOD, he was nowe becomme the ymage of the Deuyll, in steede of the Cytezen of Heauen, he was becomme the bonde slaue of hell, hauyng

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in hymselfe, no one parte of hys former puritie and clennes, but beynge altogether spotted & defyled, insomuche that now he semed to be no thing els, but a lumpe of synne, and therefore by the iust iudgement of god, was condemned to euerlastyng death.

This so great and miserable a plague, yf it had onely rested on Adam, who fyrst offended: it had ben so muche the easier, and myght the better haue bene borne. But it fel not onely on hym, but also on his posteritie and childzen for euer, so that the whole broude of Adams flesh, should suffayne the selfe same fal and punishment, whyche they? forefather by hys offence, most iustly had deserued. Saint Paule in the fyfte chapter to the Romaynes, sayeth: By the offence of only Adam, the faulte came vpon al men to condemnation, and by one mans dysobedience, many were made sinners. By which wordes we are taught, that as in Adam, al mē vniuersallye sinned: so in Adam, al men vniuersally receaued the reward of synne, that is to saye, became mortal, and subiect vnto deth, hauynge in them selues nothinge, but euerlastynge dampnation, bothe of bodye and soule. They became (as Dauid sayeth) corrupte and abhominable, they wente al oute of the waye, there was none that dyd good, no not one. O what a miserable and wofull state was thys, that the sinne of one man, should destroye and condemne al men, that nothing in al the world might be loked for, but onely panges of death,

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and paynes of hell? Had it bene any maruayle, yf mankynde had ben vtterly driuen to desperation, beyng thus fallen from lyfe to deathe, from saluation to destruction, from heauen to hell? but beholde the great goodnes, and tender mercye of Godde in thys behalfe. Albeit mans wickednes, and synfull behauioure was such, that it deserued not in any parte to be forgeuen: yet to thintent he myght not be cleane destitute of all hope, and comforte in tyme to come, he ordayned a newe conenaunte, & made a sure promise thereof, namelye, that he would send a Messias, or mediatour, into the worlde, whych shoulde make intercession, and put hym selfe as a staye betwene both parties, to pacifie the wrath and indignation conceaued against synne, and to deliuer manne out of the miserable curse and cursed misery, wherinto he was fallen headlonge, by disobeyinge the wyll and commaundement of hys onely Lord and maker. Thys couenaunt and promyse was fyrste made vnto Adam him selfe, immediately after hys fall, as we reade in the thirde of Genesis, where God sayd to the Serpent on thys wise: I wyl put enmitie betwene thee, and the woman, betwene thy seede and her seede. He shall breake thine heade, and thou shalte bruyse his heele. Afterwarde, the selfe same couenaunte was also more amplye and playnelye renewed vnto Abraham, wher God promysed him, that in hys seede all nations and familyes of the earth should be blessed. Agayne it was conty- Gene, 12 Gene, 22

nued and confyrmed vnto Isaac, in the same fourme of wordes, as it was before vnto his father. And to the intent that mankynde myght not despaire, but alwais liue in hope, almyghtye God neuer ceassed to publyshe, repete, confirme and contynue the same, by dyuers and sundry testimonies of his Prophetes: who for the better perswasion of the thing prophecied, the tyme, the place, the manner and circumstaunce of his byrth, the afflictions of his lyfe, the kynde of his deathe, the glory of his resurrection, the receauing of his kyngdom, the delyuerance of his people, with all other circumstaunces, belongyng therevnto. Esaie prophecied, that he wold be borne of a virgin, and called Emanuell, Micheas prophecied, that hee should be borne in Bethleem, a place of Jury. Ezechiell prophecyed, that he shoulde come of the stocke and lynage of Dauid. Danyell prophecied, that all nations and languages shuld serue hym. Zacharie prophecied, that he should come in pouertie, ridyng vpon an asse. Malachie prophecied that he should sende Elias before hym, which was John the Baptist. Hieremye prophecyed, that he should be sold for. xxx. pieces of syluer. &c. And all this was doone, that the promyse and couenaunt of God made vnto Abraham and his posteritie, concernyng the redemption of the worlde, myght be credited and fully beleued.

Nowe, as the Apostle Paule sayeth: when the fulnes of tyme was come, that is, the perfecti-

fection, and course of yeares, appoynted from the begynnyng, then God, accordynge to hys former couenaunt and promyse, sente a Messias, otherwyse called a medyatoure, into the worlde, not suche a one as Moyses was, not suche a one as Josua, Saule, or Dauyd was: but suche a one as shoulde deliuer mankynde from the bytter course of the lawe, and make perfect satisfaction by hys death, for the sinnes of all people, namely he sent his deare and onelye sonne Jesus Chryste, made as the Apostle sayth, of a woman, and made vnder the lawe that he myght redeme them that were in bondage of the lawe, and make them the chyldren of God by adoption. Was not thys a wonderfull greate loue towardes vs, that were hys professed and opē enemies: towardes vs that were by nature the chyldren of wrath, and firebrandes of hell fyre? In thys, sayth Saynte Jhon, appeared the great loue of God, that he sent his onely begotten sonne into the worlde, to saue vs, when we wer his extreme enemies. Herein is loue, not that we loued hym, but that he loued vs, and sent hys sonne to be a reconsiliation for our sinnes. Sainct Paule also sayth Christ, when we were yet of no strength, dyed for vs beyng vngodly. Doubtlesse, a man wyll scarse dye for a ryghteous man. Peraduēture some one durste dye for hym of whome he hath receaued good. But God setteth out his loue towardes vs, in that he sent Chryst to die for vs, when we were yet voyd of all goodnes. Rom. 5.

Thys, and ſuche other comparyſons, doth the Apoſtle vſe, to amplifie and ſet fooꝛth the tender mercy and greate goodnes of God, declared towards mankynd, in ſendyng down a ſauiour from heauen, euen Chꝛiſte the Looꝛde. Which one benefite among al other, is ſo great and wonderfull, that neyther tongue can well expꝛeſſe it, neither harte thynke it, muche leſſe geue ſufficient thankes to God fooꝛ it.

But here is a great cõtrouerſie betweene vs and the Iewes, whether the ſame Ieſus whiche was boꝛne of the virgin Mary, be the true Meſſias, and true ſauiour of the wooꝛld, ſo long pꝛomiſed and pꝛophecied of befooꝛe. They as they are, and haue ben alwais pꝛoude, and ſtifnecked, would neuer acknowledge hym vntyll this daye, but haue looked and gaped fooꝛ an other to come. They haue this fonde ymagination in theyꝛ heades, that Meſſias ſhall come, not as Chꝛyſt dyd, lyke a pooꝛe pylgrime, and ſimple ſoule, ꝛydyng vpon an aſſe: But lyke a valyant and myghtie kyng, in great royaltie, and honour. Not as Chꝛyſte dyd, with a fewe fyſhermen, and men of a ſmale eſtimatiõ in the wooꝛlde, but with a great armie of ſtrong men, with a great trayne of wiſe and noble men, as knyghtes, Looꝛdes, Earles, Dukes, Pꝛinces, and ſo fooꝛth. Neither do they thinke, that their Meſſias ſhall ſclaunderouſly ſuffer deathe, as Chꝛiſt dyd: but that he ſhall ſtoutely conquere and manfully ſubdue all his ennemies, and fynally obtayne ſuche a kyngdome on earthe, as

neuer

neuer was sene from the beginning.

Whyle they fayne vnto them selues after this sort, a Messias of theyr owne brayne, they deceiue them selues, and accompt Christ as an abiecte, and foole of the worlde. Therefore Christe crucified, as saint Paule sayeth, is vnto the Iewes a stomblynge blocke, and to the Gentyles foolyshenes, because they thynke it an absurde thinge: and contrary to all reason that a redemer, and Sauioure of the whole worlde, should be handled after suche a sort as he was, namelye scorned, reuyled, scourged, condempned, and laste of all cruellye hanged. This I say, seemed in their eies straunge, and mosse absurde, and therfore neyther they would at that time, neyther wyl they as yet, acknowledge Christe to bee theyr Messyas and Sauyoure.

But (we derely beloued) that hope, and loke to be saued must both stedfastly beleue, and also boldly confesse, that the same Iesus, whych was borne of the virgin Marye, was the true Messias, and mediatoure betwene God and man, promysed and prophesyed of so longe before. For as the Apostle wryteth: With the harte, man beleueth vnto ryghteousnesse, and with the mouthe, confession is made vnto saluation. Agayne, in the same place, whosoeuer beleueth in hym, shall neuer be ashamed, nor confounded. Whereto agreeth also the testimonye of Sainct John, wrytten in the fourth Chapiter of hys fyrst generall Epistle, on thys Rom. 10

wise. Whosoeuer confesseth, that Iesus is the Sonne of God, he dwelleth in God, and God in hym.

There is no doubt, but in this point, al Christian men are fully and perfectely perswaded. Yet shall it not be a lost labour to instructe and furnyshe you with a fewe places concernynge this matter, that ye maye be able to stoppe the blasphemous mouthes of all them, that moste Jewyshely, or rather dyuellyshely, shall at any tyme, go about to teache or maintaine the contrarye. Fyrste, ye haue the wytnesse and testimonie of the Aungell Gabriel, declared aswell to Zacharie the high Priest, as also to the blessed Virgin. Secondely, ye haue the witnesse and testimonye of John the Baptist, pointing vnto Christ, and sayenge: Beholde the lambe of God, that taketh awaye the synnes of the worlde. Thyrdely, ye haue the wytnesse and testimonye of God the father, who thundered from heauen, and sayd: This is my derely beloued sonne, in whom I am well pleased, here hym. Fourthely, ye haue the wytnesse and testimony of the holy ghost, whiche came downe from heauen, in maner of a whyte doue, and lyghted vpon him in tyme of his baptisme. To these myghte be added a greate numbre more, namelye, the wytnesse and testymonye of the wyse menne that came to Herode, the wytnes and testimonie of Simeon, and Anna, the witnesse and testimonie of Andrewe and Philyp, Nathaniel and Peter, Nicodemus, and Martha,

tha, with diuers other. But it were to longe to repete all, and a fewe places are sufficiente in so playne a matter, specially among them that are already perswaded. Therefore yf the pryuie impes of Antichryste, and craftye instruments of the deuyll, shal attempt or go about to withdrawe you from this true Messias, & perswade you to looke for another, that is not yet come: let them not in anye case seduce you, but confyrme your selues with these and such other testimonies of holy Scripture, which are so sure and certayne, that all the deuyls in hell shal neuer be able to withstande them. For as truelye as God lyueth, so truely was Jesus Chryst the true Messias and sauiour of the worlde, euen the same Jesus whych as thys day was borne of the virgin Mary, without all helpe of man, onelye by the power and operation of the holy ghost.

Concernyng whose nature and substaunce, because dyuerse and sundry heresies are rise in these oure dayes, through the motion & suggestion of Sathan: therfore it shalbe nedeful and profitable for your instructiō, to speake a word or two also of this parte. We are euidentlye taught in the Scripture, that oure Lorde and Sauiour Christ consysteth of two seuerall natures, of hys manhood, beyng therby perfecte man, and of his Godhead, being therby perfect God. It is wrytten: The worde, that is to say, the seconde person in Trinitie, became flesh. John. 1. God sending his owne sonne in the similitude Roma. 8

of synfull flesshe fulfylled those thinges, whiche
Phil. 2. the lawe coulde not, Christ beyng in fourme of God, toke on hym the fourme of a seruant, and was made like vnto man, beyng foūd in shape as a man. God was shewed in flesshe, iustified
1. Tim 3 in spirite, seene of angels, preached to the Gentiles, beleued on in the world, and receaued vp in glorie. Also in an other place: There is one God, and one mediatour betweene God and man, euen the man Jesus Christ.

These bee playne places for the proofe and declaration of bothe natures, vnited and knytte together in one Christe. Let vs diligently consyder and weygh the workes that he dyd whiles he lyued on earthe, and we shall therby also perceaue the selfe same thyng to be moste true. In that he dydde hunger and thyrste, eate and drynke, sleape and wake, in that he preached hys Gospelle to the people, in that he wepte and sorowed for Hierusalem, in that he payde Tribute for hym selfe, and Peter, in that hee dyed and suffered deathe, what other thynge dyd he elles declare, but only this, that he was perfecte manne as we are? For whyche cause, he is called in holye Scrypture, sometyme the sonne of Dauyd, sometyme the sonne of man, sometyme the sonne of Marye, sometyme the sonne of Joseph, and so foorthe. Nowe in that he forgaue synnes, in that he wroughte myracles, in that he dyd cast out deuylles, in that he healed men with his onely woorde, in that he knewe the thoughtes of mens hearttes, in that

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he had the seas at his cõmanndement, in that he walked on the water, in that he rose frome death to lyfe: in that he ascended into Heauen, and so forth: What other thyng dyd he shewe therin, but onely that he was perfect God, coequall with his father as touchyng his deitie? Therefore he sayth: The father and I are all one, which is to be vnderstode of his Godhead. For as touching his manhode, he saythe: The father is greater than I am. Where are nowe those Marcionites, that denye Christ to haue ben borne in flesshe, or to haue ben perfect man? Where are nowe those Arrians, whyche denye Christ to haue ben perfecte God, of equall substance with the father? If there be any suche, ye maye easyly reproue theym wyth these testimonies of Gods word, and such other. Wherunto I am moste sure, they shall neuer bee hable to aunswere. For the necessitie of oure saluation dyd require suche a mediatour and sauiour, as vnder one person shoulde be a partaker of bothe natures. It was requysyte hee shoulde be man, it was also requisite he should bee GOD. For as the transgression came by man, so was it meete the satisfaction shoulde be made by man. And because death according to Saincte Paule, is the iuste stypend and reward of synne: therefore to appease the wrath of God, and to satisfie his iustice, it was expedient that our mediatour should be suche a one, and might take vppon hym the synnes of mankynd, and sustaine the due punishement there-

of, namely death. Moreouer he came in flesshe, and in the selfe same flesshe, ascended into heauen, to declare and testifye vnto vs, that all faithfull people, which stedfastly beleue in him, shall lykewyse come vnto the same mansion place, whervnto he beyng our chiefe captayne, is gone before. Last of all, he became man, that we therby might receaue the greater comfort, aswell in our prayers, as also in oure aduersitie, considerynge with our selues that we haue a mediatoure that is true man as we are, who also is touched with our infirmities, and was tempted euen in lyke sorte as we are. For these and sundrye other causes, it was most nedeful he shoulde come, as he dyd in the flesshe.

But because no creature, in that he is onely a creature, hath or may haue power to destroy death, and geue lyfe, to ouercome hel, and purchase heauen, to remit synnes, and geue rygh-teousnes: therefore it was nedefull, that oure Messias, whose proper duetye and offyce that was, should be, not onely full and perfect man: but also full and perfecte God, to the entent he myght more fully and perfectly, make satisfaction for mankynde. God sayth, this is my wel-beloued sonne in whom I am wel pleased. By whiche place we learne, that Chryste appeased and quenched the wrath of hys father, not in that he was only the sonne of man: But much more in that he was the sonne of God.

Matth. 3.

Thus ye haue hard declared out of the scriptures, that Jesus Chryst was the true Messi-

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as and Sauioꝛ of the woꝛlde, that he was by nature and ſubſtaunce, perfecte God, and perfect man, and foꝛ what cauſes it was expediẽt he ſhoulde be ſo.

Nowe, that we may bee the moꝛe myndefull and thankefull vnto God in this behalf, let vs briefly conſyder and call to mynde, the manyfolde and greate benefites that we haue receaued, by the Natiuitie and byꝛthe of thys oure Meſſias and Sauiour.

Beforꝛe Chriſtes commynge into the woꝛlde, all men vniuerſally, were nothyng elles, but a wycked and crooked generation, rotten and coꝛrupt trees, ſtonie grounde, full of bꝛambles and bꝛyers, loſte ſhepe, pꝛodigal ſonnes, noughtie and vnpꝛofitable ſeruauntes, vnrighteous ſtewardes, woꝛkers of iniquitie, the bꝛoode of Adders, blynde guydes, ſyttyng in darkeneſſe and in the ſhaddowe of death: to be ſhoꝛte, nothyng elles, but chyldꝛen of perdition, and inheritours of hell fyꝛe. To thys doeth Saincte Paule beare wytneſſe in dyuers places of hys Epiſtles, and Chriſte alſo hym ſelfe in ſundꝛye places of hys Goſpell. But after he was once come downe from heauen, and had taken our frayle nature vpon hym, he made all them that wold receaue them truly, and beleue his woꝛd good trees, and good grounde, fruitefull and pleaſaunt bꝛaunches, chyldꝛen of lyghte, Citizens of heauen, ſhepe of his folde, members of his bodye, heyꝛes of hys kyngdome, hys true frendes and bꝛethꝛen, ſwete and lyuely bꝛead,

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the elect and chosen people of God. For as S. Peter sayeth in hys fyrste Epistle, and seconde Chapter: he bare our sinnes in his bodye vpon the crosse, he healed vs, and made vs whole by hys strypes: and wheras before we were sheepe goynge astray, he by his commynge, brought vs home agayne to the true sheepehearde and Bishop of our soules, makynge vs a chosen generation, a royal Priesthood, and holy nation, a peculier people of GOD, in that he dyed for our offences, and rose agayne for our iustification. Saint Paul to Timo. iii. Chap. We were sayth he, in times past vnwyse, disobedient, deceaued, seruynge diuers lustes and pleasures, lyuyng in hatred, enuye, malycyousnes, and so fooryth. But after the louyng kyndenes of God our Sauiour appeared towardes mankynd, not accordynge to the ryghteousnes that we had done, but accordynge to hys great mercy, hee saued vs, by the fountayne of the newe byrth, and by the renewynge of the holy ghost, whiche he poureth vpon vs aboundantly, thorowe Jesus Chryst our Sauiour, that we beynge once iustyfyed by hys grace, shoulde bee heyres of eternall lyfe, through hope and fayth in hys blood. In these and suche other places, is set out before our eies, as it were in a glasse, the aboundaunt grace of GOD, receaued in Christ Jesu, which is so muche the more wonderfull, because it came not of anye deserte of oures: but of his mere and tender mercy, euen then, when we wer his extreme enemies. But

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for the better vnderstandyng and consideration of this thyng: lette vs beholde the ende of hys commynge, so shall wee perceaue what greate commoditie and profyte hys Natiuitie hathe brought vnto vs myserable and synfull creatures. The ende of his commyng was, to saue and delyuer his people, to fulfyll the lawe for vs, to beare witnes vnto the truth, to teach and preache the woordes of his father, to geue lyght vnto the worlde, to call sinners to repentaunce, to refreshe them that laboure, and bee heauye laden, to caste oute the Prince of thys worlde, to reconsile vs in the body of his flesshe, to dissolue the workes of the Deuyll, last of all to become a propitiation for oure synnes, and not for ours onely, but also for the sinnes of the whole worlde.

Math. 2
Math. 5
Jhō. 18.
Luke. 4.
John. 8.
Math. 9
Mat. 11
John 12
Colos. 1.
Hebr. 10
Rom. 3.

These were the chiefe endes wherfore Christ became man, not for any profite that shoulde come to hymselfe thereby, but onely for our sakes, that we myghte vnderstande the wyll of God, be partakers of his heauenly lyght, be delyuered out of the deuils clawes, released from the burden of sinne, iustified through fayth in his bloud: and finally, receiued vp into euerlastynge glorye, there to raygne wyth hym for euer. Was not thys a great and singular loue of Christ towardes mankynd, that beyng the expresse and lyuely ymage of God, he woulde notwithstandyng, humble hym selfe, and take vpon hym the fourme of a seruaunte, and that onely to saue and redeme vs: O howe muche

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are we bounde to the goodnes of God in thys behalfe: how manye thankes and prayses doo we owe vnto hym, for thys oure saluation, wrought by hys deare and onely sonne Christ: who became a pylgryme in earth, to make vs Citezens in heauen, who became the sonne of man, to make vs the sonnes of God, whoo became obedient to the lawe, to deliuer vs from the course of the lawe, whoo became poore, to make vs ryche, vyle, to make vs precyous, subiecte to death, to make vs lyue for euer. What greater loue could we selie creatures, desire or wyshe to haue at Goddes handes: Therefore dearely beloued, let vs not forget this exceding loue of our Lorde and Sauioure, lette vs not shewe our selues vnmindfull or vnthankefull towardes him: but let vs loue hym, feare hym, obey hym, and serue hym. Let vs confesse hym wyth our mouthes, prayse hym with our tounges, beleue on him with oure hartes, and glorifye him wyth our good workes. Christe is the lyght, let vs receaue the lyght. Chryste is the trueth, let vs beleue the truth. Chryste is the way, let vs folowe the way. And because he is our onely master, our onely teacher, our onelye shepeheard and chiefe captaine: therfore let vs become his seruauntes, his scholers, his shepe, and hys souldyers. As for synne the flesshe, the worlde, and the deuyll, whose seruauntes and bondslaues we were before Christes comming let vs vtterlye cast them of, and defye them, as the chiefe and onely enemies of our soule. And seing

seyng we are once delyuered frome their cruell tiranny by Christ, lette vs neuer fall into their handes agayne, least we chance to be in worse case, then euer we were before. Happy are they sayth scrypture, that continue to the ende. Be faythfull (saith God) vntyll death, and I will geue thee a crowne of lyfe. Agayne he sayth in an other place: He that putteth his hand vnto the plough, and looketh backe, is not mete for the kyngdome of GOD. Therefore let vs bee strong, stedfast, and vnmoueable, aboundynge alwayes in the workes of the Lord. Let vs receaue Christ, not for a tyme, but for euer, let vs beleue his worde, not for a tyme, but for euer, let vs become his seruauntes, not for a tyme but for euer, in consideration that he hath redemed and saued vs, not for a tyme, but for euer, and wyll receaue vs into his heauenly kyngedome, there to reygne with him, not for a tyme, but for euer. To hym therfore with the Father and the Holye ghost, be all honor, prayse, and glorye for euer and, euer. Amen.

FINIS

An Homelye for good Fryday, Concerning the death and passion of our Sauiour Jesus Christ.

IT should not become vs (welbeloued in Christe) beynge that people which he redemed from the Deuyl, from sin and death, and from euerlastynge dampnation by Christ, to suffer this tyme to passe foorth, withoute anye meditation, and remembraunce of that excellent worke of oure redemption, wrought as about this tyme, thorowe the great mercye and charitie of our Sauioure Jesu Christe, for vs wretched sinners, & hys mortall enemyes. For yf a mortall mans dede, done to the behoue of the common wealth, be had in remembraunce of vs, with thankes for the benefite and profyt whych we receaue thereby: Howe much more redely should we haue in memorye, thys excellent act and benefite of Christes deth? wherbi he hath purchased for vs, the vndoubted pardon and forgeuenesse of our sinnes, wherby he made at one the father of heauen wyth vs, in such wyse, that he taketh vs nowe for hys louing children, and for the true inheritors with Christ hys natural sonne, of the kingedome of heauen? And verely, so much more doth Christes kindnes appeare vnto vs, in that it pleased him to delyuer hym selfe of al hys godly honor whiche he was equallye in, with his father in heauen, and to come downe into this vale of mysery, to be made mortall man, and to be in

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the state of a most lowe seruaunte, seruinge vs for our wealth and profite, vs I saye, whyche were his swome enemyes, which had renounced hys holy law and commaundements, and folowed the lustes and sinfull pleasures of our corrupt nature. And yet I say, dyd Chryst put himself betwen gods deserued wrath, and our sinne, and rente that obligation, wherein we were in daunger to God, and payde oure det. Our dette was a great deale to great for vs to haue payed. And without payme nte, God the father could neuer be at one with vs. Neither was it possible to be loosed from thys dette, by our owne habilitie. It pleased therfore him, to be the praier therof, and to discharge vs quite. Who can nowe consider the greuous deette of sinne, whiche coulde none otherwyse be payed but by the death of an innocent, and wyll not hate sinne in his hart? If God hateth sinne so much that he woulde alowe neyther man nor aungell, for the redemption thereof, but onely the death of his onelye and welbeloued sonne, who will not stande in feare therof? If we (my frendes) consider this, that for our sinnes, this most innocent lambe was driuen to death, we shall haue muche more cause to bewayle oure selues, that we were the cause of his deth, thā to crye oute of the malyce and crueltie of the Iewes, whych pursued hym to hys death. We dyd the dedes, wherfore he was thus striken & wounded, they were only the ministers of our wickednesse. It is mete than we should steppe Collect.a

lowe downe into our hartes, and bewaile our owne wretchednes, and sinfull liuing. Let vs knowe for a certaintie, that if the most dearely beloued sonne of god, was thus punished and stryken for the sinne which he hadde not done him selfe: how much more ought we, sore to be stryken for oure daylye and manyfolde synnes which we commit against God, if we earnestly repent vs not, and be not sory for thē? No mā can loue sinne, whiche God hateth soo muche, and be in his fauour. No man cane say that he loueth Chryst truely, and haue his greate enemie (sinne I meane, the aucthoure of hys deth) familiar and in frendship with him. So much do we loue God and Chryst, as we hate synne. We ought therfore to take great hede, that we be not fauourers therof, least we be found enemies to God, and traytours to Chrift. For not only they, which nayled Christ vpon the crosse, are his tormentours and crucifiers: but al thei
Hebr. 6. (saith S. Paule) crucifie agayne the sonne of
Rom. 6. God, as much as is in them, which do commit vyce & synne, which brought him to his death. If the wages of sinne be death, & death euerlastinge: Surely it is no small daunger to be in seruice therof. If we liue after the flesh, & after
Rom. 8. the sinfull lustes therof. Sainte Paule threatneth, yea almyghty God in S. Paule threatneth, that we shall surely dye. We can none otherwise liue to God, but by dyinge to synne.
Rom. 8. If Christ be in vs, then is sinne dead in vs: and if the spirite of GOD be in vs, whych rayfed

Chryst

Chryst from death to lyfe, so shall the same spyrite rayse vs to the resurrection of euerlasting life. But yf sinne rule and raygne is vs, then is God wheyche is the fountayne of all grace and vertue, departed from vs: then hath the deuyll and his vngracious spirite, rule and dominion in vs. And surely, if in suche miserable state we dye, we shall not ryse to lyfe: but fall downe to death and damnation, and that without ende. Rom. 1.

For Christ hath not so redemed vs from sinne, that we may safely returne therto againe: but he hath redemed vs, that we should forsake the motions therof, and liue to righteousnes. Yea we be therefore washed in our baptisme, from the fylthynes of sinne: that we shoulde lyue afterwarde in the purenes of lyfe. In baptysme we promysed to renounce the Deuyll and hys suggestions, we promysed to be (as obediente chyldren,) alwayes folowinge Gods wyll and pleasure. Then yf he be oure father in dede, let vs geue him his due honour. If we be hys chyldren, let vs shewe hym our obedience, lyke as Chryst openly declared his obedience to his father, which (as Saincte Paule wryteth) was obedient euen to the very death, the deathe of the crosse. And this he dydde for vs all that beleue in him. Chryste hath not redemed vs from sine, that we shold lyue in synne. Phil. 2.

For hym selfe he was not punished, for he was pure and vndefyled of all maner of synne. He was wounded (saith Esay) for our wickednes, and striped for our sinnes, he suffred the penaltie of them himself, to deliuer vs from daūger, Esay. 4.

he bare (sayeth Esay) all our sores and infirmities vpon his owne backe. No payne did he refuse to suffer in hys owne body: that he myght deliuer vs from payn euerlasting. His pleasure it was thus to doe for vs, we deserued it not. Wherefore the more we see our selues bounde vnto hym: the more he ought to be thanked of vs, yea and the more hope maye we take, that we shall receaue all other good thynges of hys hand, in that we haue receiued the gyfte of hys onely sonne, through his liberalitie.

Roma. 8 For if God (sayth S. Paule) hath not spared his owne sonne from payne and punyshment, but delyuered hym for vs all vnto the deathe: howe shoulde he not geue vs all other thinges with hym: If we want any thynge, eyther for body or soule: we may lawefully, and boldely approche to God, as to our mercifull father, to

Ihon. 2. aske that we desire, and we shal obtaine it. For such power is geuen to vs, to be the children of God, so many as beleue in Christes name. In his name whatsoeuer we aske, we shall haue it

Mat. 11 graũted vs. For so wel pleased is the father almighty god with Christ his sonne: that for his sake, he fauoureth vs, & wyl denie vs nothing. So pleasaunt was this sacrifice and oblation of his sonnes deth, which he so obediently and innocently suffered, that he woulde take it for the onely and full amendes for all the sinnes of the world. And such fauour did he purchase by hys deathe, of hys heauenly father for vs: that for the merite therof (yf we be true Christians,

in

in dede, and not in worde onely (we bee nowe fully in gods grace agayn, and clerely discharged from our synne. No tonge surely is able to expresse the woorthynesse of thys so precious a death. For in this standeth the continuall pardon of our daylye offences, in thys resteth our iustification, in this we bee allowed, in this is purchased the euerlastynge healthe of all oure soules. Yea there is none other thing that can be named vnder heuen, to saue our soules, but this onely worke of Christes precious offering of his body vpon ỹ aulter of the crosse. Certes there can be no worke of any mortall man, bee he neuer so holy) that shalbe coupled in meryte with Christes most holy act: For no doubt, all our thoughtes and dedes were of no value: if they wer not allowed in the merites of Christes death. All our vnrighteousnes is farre vnperfect, if it be compared with Christes righteousnes. For in hys actes and dedes, there was no spot of syn, or of any vnperfectnesse. And for thys cause, they were the more able to bee the true amendes of our vnrighteousnesse, where our actes and dedes be ful of imperfection and infirmities, and therfore nothyng woorthye of them selues, to styre God to any fauor, muche lesse to chalenge the glorye that is due to Christes acte & merite. For not to vs (sayth Dauid) not to vs, but to thy name geue the glorye, O Lord. Let vs therfore (good frends) with al reuerence glorifye his name, let vs magnifie and prayse hym for euer. For he hath delte with vs.

Actes. 4.

Our dedes be ful of imperfection

Psa. 115

according to his great mercy, by himselfe hath he purchased oure redemption. He thought it not enough to spare his selfe, and to sende hys
Hebre, 1. angel to doo this dede: but he would do it himselfe, that he might do it the better, and make it the more perfect redēption. He was nothing moued, wyth the intollerable paynes that he suffred in the whole course of hys long passion, to repent him thus to do good to his enemies: but he opened his hearte for vs, and bestowed hymselfe holy for the raunsominge of vs. Lette vs therfore nowe open our heartes agayne to hym, and study in our lyues to be thankeful to suche a Lorde, and euermore to be mindefull of so greate a benefite. Yea, lette vs take vp oure crosse with Christ, and folow him. Hys passion is not onely the raunsome and whole amends for our sinne: but it is also a most perfect example of al pacience and sufferaunce. For if it be-
Acts. 17 houed Chryst thus to suffer, & to enter into the glory of his father, howe should it not become vs, to beare pacientlyoure smale crosses of aduersitie, and the troubles of this worlde? For
1. Pet. 2 surely (as sayth S. Peter) Chryst therfore suffered, to leaue vs an exaumple to folowe hys
2. Tim. 2 steppes. And yf we suffer with hym, we shalbe sure also to reygne wyth hym in heauen. Not
Rom. 8. that the sufferaunce of thys transytorye lyfe,
Math. 5 should bee worthy of that glory to come: but gladli should we be content, to suffer to be like Chryst in our lyfe, that so by oure woorkes we maye glorifye our father whyche is in heauen.

And

And as it is painfull and greuous to beare the crosse of Christ, in the griefes and displeasures of this lyfe: so it bringeth forth the ioyfull fruite of hope, in all them that be exercised therwith. Let vs not so muche beholde the payne, as the rewarde that shall folow that labour. Nay, let vs rather endeuor our selues in our sufferance to endure innocently and gyltlesse, as our Sauiour Christ dyd. For yf we suffer for our deseruynges, then hath not pacience his perfect worke in vs: but yf vndeseruyngely we suffer losse of goodes & life, if we suffer to be euill spoken of, for the loue of Christe, this is thankefull afore God, for so did Christ suffer. He neuer did synne, neither was there any gyle found in his mouth. Yea, when he was reuyled with tauntes, he reuiled not agayn. When he was wrongfully dealt with, he threatned not agayne, nor reuenged his quarell: but delyuered his cause to hym that iudgeth rightly. Perfect pacience careth not what or how muche it suffereth, nor of whom it suffereth: whether of frend or foe: but studieth to suffer innocently, and without deseruyng. Yea, he in whom perfect charitie is careth so lyttell to reuenge, that he rather studieth to do good for euyll, to blesse and say well of them that curse hym, to pray for theim that pursewe hym, accordynge to the exaumple of our sauiour Christ, who is the moste perfect example & paterne of all meekenes & sufferance, which hanging vpon his crosse in most feruent anguyshe, bledyng in euery part of his blessed

Hebr. 11

Jacob. 1.

1. Pet. 1

The pacience of Christe.

Parfecte pacience.

Math. 5

The meknes of Christ.

body beyng set in the myddes of his ennemies and crucifiers. And he notwithstandynge the intollerable paynes whiche they sawe him in, being of them mocked and scorned despitefully without allfauour and compassion, had yet towardes them such compassion in hart, that he prayed to his father of heauen for theim, and
Luke. 23 sayd: O father, forgeue them, for they wot not what they do. What pacięce was it also which he shewed, when one of his owne apostles and seruauntes, whiche was put in truste of hym,
Mar. 29 came to betray hym vnto his ennemies to the death: He sayd nothing worse to hym, but frēd wherfore arte thou come? Thus good people, should we call to mynd, the great examples of charitie, which Christ shewed in his passion: if we wyl fruitfully remember his passion. Such charitie and loue should we beare one to an other: if we will be the true seruantes of Christ.
Math. 5. For if we loue but them, whiche loue and saye well by vs, what great thyng is it, that we do sayth Christ? Doo not the paynyms and open sinners so? We must be more perfect in our charitie then thus, euen as our father in heauen, is perfect, which maketh the lyght of his sunne to rise vpon the good and the bad, and sendeth his rayne vpon the kynde and vnkynde. After this maner, shoulde we shewe our charitie indifferently, aswel to one, as to an other, aswell to frende as foe, lyke obedient children, after the exaumple of our good father in heauen.
For yf Christ was obedient to his father, euen

to

to the death, and that the moste shamfull deth, (as the Jewes estemed, the death of the crosse: why shold we not be obedient to God, in lower pointes of charitie and pacience? Let vs forgeue then our neighbours their small fautes: as God for Christes sake haue forgeuen vs our great. It not mete that we shoulde craue forgeuenes of our great offences at Gods hands and yet wyll not forgeue the small trespasses of our neighbours against vs. We do call for mercy in vayne, yf we wil not shewe mercy to oure neyghbours. For yf we wyl not put wrath and displeasure forth of our hartes, to our Christian brother: no more wyll God forgeue the displeasure and wrathe, that our sinnes haue deserued afore hym. For vnder this condition, dooth GOD forgeue vs, if we forgeue other. It becommeth not Christen menne, to be hard one to an other, nor yet to thinke their neyghboure vnworthye to bee forgeuen. For howe so euer vnworthy he is: yet is Chryste worthy to haue thee doo thus much for his sake. He hath deserued it of thee, that thou shouldest forgeue thy neighboure. And God is also to be obeyed, whyche commaundeth vs to forgeue: yf wee wyll haue any parte of the pardon, which oure Sauior Christ, purchased ones of God the father, by sheddyng of hys precious bloode. Nothyng becommeth Christes seruantes so much as mercye and compassion. Let vs then be fauourable one to an other, and pray we one for another: that we may be healed from all frail-

Eccle. 28

Mat. 28

Jacob. 5

ties of our lyfe, the lesse to offend one the other, and that we may be of one mynde, and one spirite, agreyng together in brotherly loue and concorde, euen lyke the deare chyldren of god. By these meanes shal we moue God to be mercyfull to our sinnes, yea, and we shalbe hereby, the more ready to receaue our sauiour and maker in his blessed sacramēt, to our euerlastyng comfort and health of soule. Christ delyteth to enter and to dwel in that soule, wher loue and charitie ruleth, and where peace and concorde is sene. For thus writeth S. Iohn: God is charitie, he that abydeth in charitie, abydeth in God, and god in him. And by this (saith he) we shall knowe, that we be of God: yf we loue our brothers, Yea, and by this shall we know, that we be shifted from death to lyfe: if we loue one an other. But he which hateth his brother (saieth the same Apostle) abydeth in death, euen in the daunger of euerlastyng death, and is more ouer the chylde of damnation, and of the deuil, cursed of God, and hated (so long as he so remaineth) of God and all his heauenly companie. For as peace and charitie, make vs the blessed chyldren of almyghty God, so doth hatred and enuye, make vs the cursed chyldren of the deuyl. God geue vs all grace to folow Christes example, in peace & in charitie, in pacience and sufferance: that we nowe may haue hym oure gest, to enter & dwell within vs, so as we may be in full suretie, hauyng suche a pledge of our saluation. If we haue hym and his fauour, we

Ephe. 5.

1. Iho. 4

1 Iho. 3

1. Iho. 2.

Roma. 8

may

may be sure that we haue the fauour of god by hys meanes. For he sytteth on the ryght hand of hys father, as our proctoure and atturney, pleding and suyng for vs, in all our nedes and necessities. Wherefore, yf we want any gifte of godlye wysedome we maye aske it of God for Christes sake, and we shall haue it. Let vs consyder and examyne our selfe, in what want we be, concernyng this vertue of charitie and pacience. If we see that our hartes be nothynge inclined therevnto, in forgeuynge them that haue offended agaynste vs: then let vs knowledge oure want, and wishe of God to haue it. But yf we want it, and se in our selfe no desire therevnto: verely we be in a daungerous case afore God, and haue nede to make muche earnest prayer to God, that we may haue such an harte chaunged, to the graffyng in of a newe. For vnlesse we forgeue other, we shall neuer be forgeuen of God. No, not all the prayers and merites of other, can pacifye God vnto vs, vnlesse we be at peace, and at one with our neighboure. Nor al our dedes and good workes, can moue God to forgeue vs our dettes to him, excepte we forgeue to other. He setteth more by mercy then by sacrifice. Mercy moued our sauiour Chryst to suffer for hys enemyes: it becommeth vs then, to folow his example. For it shall lytle auayle vs, to haue in meditation the fruites & price of his passion, to magnifie them, and to delyte or trust to them, except we haue in mynde hys examples in passion, to folowe

them

them. If we thus therefore consider Christes death, and wyll sticke therto with fast faith, for the meryte and deseruing therof, and wyll also frame our selfe in such wyse, to bestow our selues, and all that we haue, by charitie, to the behofe of our neighbour, as Christ spent himselfe holly for our profite: then do we truely remember Christes death, & beyng thus folowers of Christes steppes, we shalbe sure to folowe him thyther, where he sytteth now, with the father and the holye Ghost, to whom be all honour and glory. Amen.

The seconde Homely concernyng the death and passion of our Sauiour Christe.

That we maye the better conceaue the great mercy & goodnes of oure sauiour Christ, in sufferynge death vniuersally for al men: it behoueth (: :) vs to descend into the bottome of our conscience, and depely to consider the fyrst and principall cause, wherfore he was compelled so to do. When our great graundfather Adam, had broken Gods commaundemente in eatynge the apple forbidden him in Paradise, at the motion and suggestion of hys wyfe: he purchased thereby, not onely to himself, but also to hys posteritie for euer, the iust wrath and indignation of God, who accordyng to his former sentence pronounced at the geuyng of the com-

Gene. 5.

commaundement, condemned both hym, and all hys, to euerlynge death, both of body and soule. For it was sayde vnto hym: Thou shalte eate freely of euerye tree in the garden, but as touchinge the tree of knowledge of good and yll, thou shalt in no wyse eate of it. For in what houre soeuer thou eatest therof, thou shalt dye the death. Nowe as the Lorde had spoken, so it came to passe. Adam toke vppon hym to eate thereof, and in so doing he dyed the death, that is to say, he became mortall, he lost the fauoure of god, he was cast out of Paradise, he was no longer a citizen of heauen: but a fyrebrande of hel, and a bondslaue to the deuyl. To this doth our Sauiour beare wytnes in the Gospel, callynge vs loste shepe, which haue gone astraye, and wandered from the true shepehard of our soules. To this also doth S. Paule beare witnes saying: that by the offence of onely Adam, death came vpon all men to condēnation. So that nowe neyther he, nor any of hys, had any right or interest at all, in the kyngdome of heauen, but were become playne reprobates and cast awayes, beyng perpetuallye dampned to the euerlastynge paynes of hell fyre.

Gen. 21.

Luke. 15

Rom. 5.

In this so great misery and wretchednes, yf mankind could haue recouered himselfagain, and obtayned forgeuenes at Goddes handes: then had his case bene somwhat tollerable, because he myght haue attempted som way how to delyuer hymselfe from eternall death. But there was no way leite vnto him, he coulde do

nothing

nothing that might plese gods wrath, as was
Psalm. 5 altogether vnprofitable in that behalfe. There
.xiij. was none that did good, no not one. And how
then could he worke his own saluatiō? Shuld
he go about to pacify gods heauy displeasure,
by offeryng vp brent sacrifices, accordyng as
Iacob. 2 it was ordayned in the olde law? By offrynge
vp the bloud of Oxen, the bloud of Calues, the
bloud of Goates, the bloud of Lambes, and so-
forth? O these thynges were of noo force nor
strength, to take away sinnes, they coulde not
put away ỹ anger of god, they could not coole
the heate of his wrath, nor yet bryng mankind
into fauour agayne, they were but onelye fy-
gures and shadowes of thynges to come, and
nothyng elles. Read the Epistle to the Hebrues
Hebr. 10 there shall you find this matter largely discus-
sed, there shall you learne in most playne wor-
des, that the bluddy sacrifice of the olde lawe,
was vnperfect, and not hable to delyuer man,
from the state of damnation by any meanes: so
that mankynde in trustyng thervnto, shoulde
trust to a broken staffe, & in the ende, deceaue
hymselfe. What shoulde he then do? shoulde he
go aboute to obserue and kepe the law of god,
deuyded into two tables, & so purchase to him
self eternall lyfe? In dede, if Adam and hys po-
steritie had bene able to satisfye and fulfyll the
law perfectly, in louing god aboue all thinges,
and their neighbour as thē selues: then should
they haue easely quenched the Lordes wrath, &
escaped the terryble sentence of eternal death
pronoun-

pronounced against them by the mouthe of al-
mightie God. For it is wrytten, do this, & thou Luke. 10
shalt liue, that is to say, fulfyl my commaundementes, kepe thy selfe vpryght and perfecte in them, according to my wyll, then shalte thou lyue and not dye. Here is eternall life promised with this condition, so that they keepe and obserue the Lawe.

But such was the frailtie of mankynde after his fall, such was his weakenes and imbecillitie, that he could not walke vprightly in gods commaundementes, though he woulde neuer so fayne: but dayly and hourely felle from hys bounden duetye, offending the Lorde his God dyuers wayes, to the great increase of his con-
demnation, in so much that the Prophet Da- Psalm. 5
uid cryeth oute in thys wyse: All haue gone a-
stray, al are become vnprofitable, there is none that doth good, no not one. In this case, what profite coulde he haue by the lawe? none at all. For as S. James saith, he that shall obserue & Jacob. 2
whole lawe, and yet fayleth in one pointe, is be-
come gyltie of al. And in the boke of Deu. it is Deu. 27
writen. Cursed be he saith God, which abideth not in all thinges, that are writen in the booke of the lawe to do thē. Behold, the law bringeth a curse with it, & maketh vs guiltie, not because it is of it selfe naught or vnholye, (God forbyd we should so think) but because the frailetie of our sinfull fleshe is such, that we can neuer fulfil it, according to the perfectiō that the lord requireth. Could Adam thē (thinke you) hope or

trust

trust to be saued by the law? No, he could not. But the more he loked on the law, the more he sawe his owne damnation set before his eyes, as it were in a most clere glasse. So that now of hym selfe, he was moste wretched and miserable, destitute of al hope, and neuer able to pacifie Gods heauy displeasure, nor yet to escape the terrible iudgement of God, wherinto he & al his posteritie were fallen, by disobeying the straight cōmaundement of the lord their God. But O the aboundaunt ryches of Gods great merci. O the vnspeakeable goodnes of his hea-
Rom. 11 uenly wisedome. When all hope of ryghteousnesse was past on our parte, when we had nothing in our selues, wherby we might quench his burning wrath, and worke the saluation of our owne soules, and ryse out of the miserable estate wherin we lay: Then, euen then, did Christ the sonne of God, by the appointmente of his father, come downe from heauen, to be wounded for our sakes, to be reputed with the wicked, to be condemned vnto deathe, to take vpon him the rewarde of our sinnes, & to geue his body to be broken on the crosse for our offē-ces. He (saieth the Prophete Esaye, meanynge Christ) hath borne oure infirmities, and hath
Esay. 53 caryed our sorowes, the chastysmente of our peace was vppon hym, and by hys stripes are we made whole. Saint Paule likewyse saith: GOD made him a sacrifyse for oure synnes,
1. Co. 5. which knewe not sin: that we shoulde be made the ryghteousnesse of God by him.

And

And Saint Peter most agreablye writing in thys behalfe, sayth: Chryst hath once dyed, and suffered for our sinnes, the iust for the vniuste. 1. Pet. 3.
&c. To these myght be added an infinite number of other places, to the same effect. But these fewe shalbe sufficiente for thys tyme. Nowe then (as it was sayde at the beginnyng) let vs ponder and weye the cause of hys death: that thereby we may be the more moued to glorifye hym in our whole lyfe. Whych yf you will haue comprehended briefelye in one woorde, it was nothyng els on our parte, but onely the transgression and synne of mankynde. When the Aungell came to warne Joseph, that he should not feare to take Mary to hys wife, did he not therefore wil the childes name to be called Jesus, because he shoulde saue hys people from Math. 1.
theyr synnes? When Jhon ỹ Baptist preached Chryst, & shewed hym vnto the people with his John. 1.
fynger: dyd he not plainely saye vnto them, beholde the lambe of God, whiche taketh awaye the synnes of the worlde? When the woman of Cananie besought Chryst to helpe her daughter, which was possest with a deuil: dyd he not openlye confesse, that he was sente to saue the Mat. 15
lost shepe of the house of Israel, by geuyng hys lyfe for theyr sinnes? It was sinne then O mã, euen thy synne, that caused Chryste the onelye sonne of God, to be crucified in the flesshe, and to suffer the most vyle and slaunderous death of the crosse. If thou haddest kept thy selfe vp- Rom. 5.
right, yf thou haddest obserued the commaun-

dementes, if thou hadst not presumed to trans-
gresse the will of God, in thy first father Adam
then Christ being in fourme of God, neded not
to haue taken vppon hym the shape of a ser-
uaunt. Beyng immortall in heauen, he neded
not to become mortall on earth, being the true
breade of the soule, he neded not to hunger be-
yng the healthfull water of lyfe, he neded not
thyrste, being lyfe it selfe, he neded not to haue
suffred death. But to these & manye other such
extremities was he driuen by thy synne, which
was so manifolde and greate: that God coulde
be onely pleased in hym, and no other. Canste
thou thinke of thys, O synfull man, and not
tremble within thy selfe? Canste thou heare it
quietlye, withoute remorse of conscience, and
sorowe of harte? Dyd Christ suffer hys passion
for thee? and wylte thou shewe no compassion
towardes hym? Whyle Christ was yet hang-
Mat. 27 yng on the crosse, and yeldynge vp the ghoste,
the Scripture witnesseth, that the vale of the
Temple dyd rent in twayne, that the earth did
quake, that the stones clane a sunder, that the
graues dyd open, and the deade bodyes ryse.
And shall the hearte of manne be nothing mo-
ued, to remember how greuously and cruellye
he was handled of the Jewes for oure synnes?
Shall man shewe hym selfe to be more harde
hearted then stones? to haue lesse compassyon
then dead bodies? Call to mynde, O synnefull
creature, and sette before thyne eyes, Christe
crucified. Thinke thou seest his bodie stretched
oute

out in length vppon the crosse, hys head crowned with sharpe thorne, hys handes, and hys feete pearsed wyth nayles, hys harte opened with a longe speare, hys flesshe rent, and torne with whyppes, hys browes sweatyng water & blood. Thynke thou hearesi hym nowe crying in an intollerable agony to his father, and saying: My god, my God, why hast thou forsaken me. Couldest thou beholde thys wofull syght, or heare this mournfull voice, without teares? considering that he suffred al this, not for any deserte of hys owne: but onelye for the greuousnesse of thy synnes? O that mankynde shoulde put the euerlastynge sonne of God to suche paynes. O that we shoulde be the occasion of his death, and the onely cause of hys condemnation. May we not iustly crye, wo worth the tyme that euer we synned? O my brethren, let thys ymage of Chryst crucified, be alwayes pynted in our hartes, let it stirre vs vp to the hatred of synne, and prouoke oure myndes to the earnest loue of almightie God. For why? is not synne, thinke you, a greuous thynge in his syght, seyng for the transgressyng of Gods precept, in eatyng of one apple, he condemned all the worlde to perpetuall death, and would not be pacified, but onelye with the bloude of hys owne sonne? True, yea moste true is that saying of Dauid: Thou O Lorde, hatest all them that worke iniquitie, neyther shall the wycked and euyll man dwell with thee. By the mouth Psal. 5.

Esay. 5. of his prophete Esaie, he cried mayntly out a-
gainst sinners, and saith: Wo be vnto you that
drawe iniquitie with cordes of vanitie, & sinne
as it were with cart ropes. Dyd not God geue
Gene. 7. a playne token, howe greatly he hated and ab-
horred synne, when he drowned all the worlde
saue onely eyght persones: when he destroyed
Gene, 19 Sodome and Gomorrha with fyre and brym-
stone: when in thre dayes space he kylled with
4. Re. 28 pestilence. lxx. thousande for Dauids offence:
Exo, 14. when he drowned Pharao, and all his hoste, in
the red sea: when he tourned Nabucodonozar
Danie. 4 the kyng into the forme of a bruite beaste, cre-
pyng vpon all foure: whan he suffred Achito-
2. Re. 17 phell and Judas to hange them selues, vpon
Actes. 1. the remorse of synne, which was so terrible, to
they eyes: A thousand suche examples are to
be founde in scripture, yf a man would stande
to seke them out. But what nede we: this one
example whiche we haue nowe in hande, is of
more force, and ought more to moue vs then al
the rest. Christ being the sonne of God, and per-
fect God hymself, who neuer committed sinne,
was compelled to come downe frome heauen,
and to geue his body to be bruised, and broken
on the crosse for oure synnes. Was not thys a
manyfest token of gods great wrathe, and dis-
pleasure towardes synne, that he coulde be pa-
cifyed by no other meanes but onelye by the
swete and precious blood of hys deare sonne:
O synne, synne, that euer thou shouldest driue
Christ to suche extremitie. Wo worth the time
that

that euer thou camest into the worlde. But what booteth it nowe to bewayle? Synne is come, and so come, that it cannot be auoyded. There is no man liuing, no not the iustest man on the earth, but he falleth seuen tymes a day, as Salamon sayth. And our sauiour Christe, although he hath delyuered vs from sinne: yet not so, that we shall be free from commyttynge synne: But so, that it shall not be imputed to our condemnation. He hath taken vppon hym the iuste rewarde of synne, which was deathe, and by death hath ouerthrowē death, that we beleuyng in hym, myght lyue for euer, and not dye. Ought not thys to engender extreme hatred of synne in vs: to consider that it dyd violentlye, as it were, plucke God out of heauen, and make him feele the horrours and payns of death? O that we would sometimes consider this in the middest of our pompes & pleasures, It woulde bydell the outragiousnesse of the fleshe, it would abate and assuage our carnall affectes, it woulde restrayne our fleshely appetites, that we shoulde not runne at randon as we commonly doo. To commit synne wilfully and desperately withoute feare of God, is nothyng els, but to crucifye Christ a newe, as we are expressely taught in the Epistle to the Hebrewes. Which thing, if it were depely printed in all mennes hartes, then shoulde not synne raygne euery where so muche as it doth, to the great grief and torment of Christ, now sitting in heauen. Let vs therefore remember, and al-

Pro. 24.

Roma. 6

Hebre. 6.

wayes beare in mynde Christe crucified, that therby we may be inwardely moued, bothe to abhorre synne thoroughly, and also wyth an erneste and zelous hart to loue God. For thys is an other fruite, whiche the memoriall of Christes deathe ought to worke in vs, an earneste and vnfayned loue towards God: So God loued the world (sayth sainct Iohn) that he gaue
Iohn. 3. his only begotten sonne: that whosoeuer beleued in hym, should not perysche but haue lyfe euerlastyng. If God declared so great loue towardes vs his sely creatures: howe can we of right but loue him again? Was not this a sure pledge of his loue, to geue vs hys owne sonne from heauen: He myght haue geuen vs an Angell yf he woulde, or some other creature: and yet shoulde hys loue haue ben farre aboue our desertes. Nowe he gaue vs not an Angell, but hys sonne. And what sonne? His onely sonne, his naturall sonne, his welbeloued sonne, euen that sonne whō he had made Lord & ruler ouer all thynges. Was not thys a singuler token of great loue? But to whom did he geue him? He gaue hym to the whole worlde, that is to saye, to Adam, and all that shoulde come after him. O Lord, what hadde Adam, or any other man deserued at gods handes, that he should geue vs hys owne sonne? Wee were all miserable persons, synfull persones, damnable persones, iustly dryuen out of Paradyse, iustly excluded from heauen, iustely condempned to hell fyre: And yet (see a wonderfull token of gods loue)

he

he gaue vs his onely begotten sonne, vs I say: that were his extreme and deadely ennemies: that we by vertue of his bloode shedde vppon the Crosse, myght bee cleane purged from our synnes, and made ryghteous agayne in hys syght. Who can chose, but meruayle, to heare that God should shewe suche vnspeakable loue towardes vs, that were his deadly ennemies? In deede, O mortall manne, thou oughtest of ryghte to meruayle at it, and to acknowledge therein Goddes great goodnes and mercy towardes mankynde: whyche is so wonderfull, that no flesshe, bee it neuer so worldely wyse, may wel conceaue it, or expresse it. For as saint Paule testifieth, God greately commendeth, and setteth out his loue towardes vs, in that he sente hys sonne Chryst to dye for vs, when we were yet synners, and open ennemies of his name. If we had in any maner of wyse deserued it at his handes, than hadde it been no meruayle at all: but there was no deserte on our part, wherfore he should do it. Roma. 5

Therfore thou synfull creature, when thou hearest that God gaue his sonne to dye for the synnes of the worlde, thynke not he dyd it for any deserte or goodnesse that was in thee, for thou waste then the bondeslaue of the deuyll: But falle downe vppon thy knees, and crye with the Prophete Dauyd, O Lorde, what is manne, that thou arte so myndefull of hym: or the sonne of manne, that thou so regardest hym? And seeynge he hathe so greatly Psalm 8

loued thee, endeuoure thy ſelfe to loue hym a-gayn, with al thy heart, with all thy ſoule, and with all thy ſtrengthe, that therin thou mayeſt appeare, not to be vnworthy of his loue. I re-port me to thyne own conſcience, whether thou wouldeſt not thynke thy loue yll beſtowed vp-pon hym, that coulde not fynde in his harte to loue thee agayne: If this be true, as it is moſt true) then thynke how greatly it belongeth to thy duetie to loue God, whiche hath ſo greatly loued thee, that he hath not ſpared hys owne only ſonne from ſo cruel and ſhameful a death for thy ſake. And hytherto concernynge the cauſe of Chriſtes deathe and paſſion, whych as it was on oure parte, moſte horrible and gre-uous ſynne, ſo on the other ſyde it was the free gyft of god, procedynge of hys mere and ten-der loue towardes mankynde, withoute any meryte or deſerte of our parte. The Lorde for his mercies ſake graunt, that we neuer forget this great benefite of our ſaluation in Chriſte Jeſu, but that we alwayes ſhewe oure ſelues thankefull for it, abhorrynge all kynde of wic-kednes and ſynne, and applyeng our myndes wholly to the ſeruyce of God, and the diligent kepyng of his commaundementes.

Now reſteth to ſhew vnto you, how to apply Chriſtes death and paſſoin to our comfort, as a medicine to our woundes: ſo that it may work the ſame effecte in vs, wherefore it was geuen, namely the health and ſaluation of our ſoules. For as it profyteth a manne nothynge to haue

ſalue

salue, vnlesse it be well applyed to the parte affected: So the death of Christe shall stande vs in no force, vnlesse we applye it to oure selues in such sorte, as God hath appointed. Almightie God commonly worketh bi meanes, and in thys thynge, he hath also ordeyned a certayne meane, whereby we may take fruit and profit, to our soules health. What meane is that? forsothe, it is faith. Not an vnconstante or wauering fayth: but a sure, stedfast, grounded, and vnfayned fayth. God sente hys sonne into the worlde (saith Saint John) To that ende: that whosoeuer beleued him, shoulde not perysshe but haue life euerlasting. Marke these words: that whosoeuer beleueth in hym. Here is the meane, whereby we must applye the fruites of Christes death vnto our deadely wound. Here is the meane, wherby we must obteine eternal lyfe, namely fayth. For (as Sainte Paule teacheth in hys Epystle to the Romaynes.) Wyth the hart, mā beleueth vnto righteousnes, and with the mouthe, confession is made vnto saluacion. Paule beyng demaunded of the keper of the prison, what he shoulde doo to be saued, made this answere. Beleue in the Lord Jesus, so shalte thou and thyne house be both saued. After the Euangelist had described, & set forth vnto vs at large, the lyfe, and the death of the Lorde Jesus, in the ende he concluded wyth these wordes: These thinges are written, that we may beleue Jesus Chryst to be the sonne of God, and through fayth, obteyne eternall lyfe.

John. 3.

Roma. 1

Acte. 16.

Jhō. 20.

To conclude with the wordes of saint Paule, whiche are these: Christ is the ende of the lawe
Rom.10 vnto saluation, for euery one that doth beleue. By this then, you may well perceaue, that the onely meane and instrument of saluation, required of our partes, is fayth, that is to saye, a sure trust and confidence in the mercies of god whereby we perswade oure selues, that God bothe hath and wyll forgeue our synnes, that he hath accepted vs agayne into hys fauoure, that he hath released vs frō the bonds of damnation, and receaued vs agayne into the number of his electe people, not for our merytes or desertes, but onely and solely for the merites of Christes deathe and passion, who became man for our sakes, and humbled hymself to sustaine the reproch of the crosse, that we therby might be saued, and made inherytours of the kyngdome of heauen. This faithe is required at our handes. And this if we kepe stedfastly in oure hartes, there is no doubt but we shall obtayne saluation at Gods handes, as dyd Abraham, Isaac, and Jacob, of whom the scripture saith that they beleued, and it was imputed vnto them of ryghteousnes. Was it imputed vnto
Gen.15. them only? and shall it not be imputed vnto vs
Roma,4 also? Yes, yf we haue the same fayth as they hadde: it shalbe as truely imputed vnto vs for ryghteousnes, as it was vnto thē. For it is one fayth, that muste saue both vs and them, euen a sure and stedefast fayth in Chryste Jesu, who as ye haue harde, came into the world for this ende:

ende: that whosoeuer beleued in hym shoulde not perysshe, but haue lyfe euerlastynge. Jhon. 8.

But here we must take hede, that we do not haulte with God, through an vnconstant and wauerynge fayth: but that it be stronge, & stedfast to our lyues ende. He that wauereth (sayth S. James) is lyke a waue of the sea, neither let that man thinke, that he shal obteine any thyng at Gods handes. Peter comming to Christ vpon the water, because he faynted in fayth, was in daunger of drownyng. So we, yf we begin to wauer or doubte, it is to be feared, least we shall synke as Peter dyd, not into the water: but into the bottomlesse pyt of hell fyre. Therefore I saye vnto you, that we must apprehende the merites of Chrystes death & passiō by faith, and that with a stronge & stedfast faith, nothing doubting, but that Christ by his one obiatyon, and once offerynge of hymselfe vpon the crosse hath takē away our sinnes, and hath restored vs againe into Gods fauour, so fully & perfectly, that no other sacrifice for synne, shal hereafter be requisite or nedefull, in all the worlde. Thus haue ye hard in fewe wordes, the meane whereby we must applye the fruites & merites of Christes deth vnto vs, so that it may worke the saluation of our soules, namely, a sure, stedfast, perfect, and grounded faith. For as al they whyche beheilde stedfastly the brasen Serpent were healed and delyuered at the very syghte therof, from theyr corporall diseases, and bodili stinges: euen so all they whyche beholde Christ Jacob. 1 Mat. 24. Num 21 Jhon. 1.

crucī-

crucified, with a true and lyuelye fayth, shall vndoubtedly be delyuered from the grieuous wounds of the soule, be there neuer so deadly, or many in number: Therfore (dearly beloued) yf we chaunce at any tyme, through fraylty of the flesshe, to fall into synne (as it can not be chosen, but we must nedes fall often) and yf we feele the heauye burden thereof to presse oure soules, tormentyng vs with the feare of death, hel, and damnatiō: let vs then vse that meane whiche God hath appoynted in hys worke, to wyt the meane of fayth, whiche is the onely instrumente of saluation, nowe left vnto vs. Let vs stedfastly beholde Christ crucified, with the eyes of our hart. Let vs only trust to be saued by hys death and passion, and to haue our synnes cleane washed awaye, through hys moste precious bloude: that in thende of the worlde, when he shall come agayne to iudge bothe the quicke and the dead, he maye receaue vs into hys heauenly kyngdome, and place vs in the number of hys electe and chosen people, there to be partakers of that immortall and euerlastyng lyfe, which he hath purchased vnto vs, by vertue of his bloudye woundes.

To hym therefore, with the father and the holy ghost, be all honour and glory, world without ende.

Amen.

IF euer at any tyme, the greatnes or excellencie of any matter, spirituall or temporall, hathe styred vp youre myndes to geue diligent eare (good Christian people, & welbeloued in our lord and Sauiour Jesu Christ) I doubt not, but that I shall haue you nowe at this present season, moste diligent and redy hearers of the matter whych I haue at thys tyme to open vnto you. For I come, to declare that great and most cōfortable article of oure Christian religion and faith, the resurrection of our Lord Jesus. So greate surely is the matter of this article, and of so greate waight and importaunce: that it was thought worthy to kepe our sayde Sauiour styll on earth .xl. dayes, after he was ryssen from death to life, to the confirmation and stablishment therof in the hartes of his disciples. So that (as Luke clearely testifieth, in the first Chapter, of the Actes of the Apostles) he was conuersaunt with his disciples, by the space of fourtye dayes continually together, to the intent he would in his person, beyng nowe glorified, teach and instruct them, whiche should be the teachers of other, fully, and in moste absolute & perfite wise, the truthe of this moste christian article, which is the ground and foundation of oure whole religion: before he woulde ascende vppe to his father into the heauens,

there

there to receaue the glory of hys moste tryumphant conquest and victory. Assuredly, so highly comfortable is this article to oure consciences: that it is euen the very locke and key of all our Christian religion & fayth. If it were not
1.Co 15 true (saith this holy Apostle Paul) that Christ rose again: then our preaching were in vaine, your faith which you haue receaued, were but voyde, ye were yet in the daunger of your synnes. If Christ be not rysen agayne (sayeth the Apostle) then are they in very euyl case, and vterly perysshed, that be entred theyr sleepe in Christ, then are we the mooste miserable of all men, which haue our hope fixed in Christ yf he be yet vnder the power of deth, and as yet not restored to his blysse agayne. But nowe is he rysen agayne from death (sayeth the Apostle Paule) to be the fyrst fruites of them that be aslepe, to the intent to rayse them to euerlasting lyfe agayne, Yea, yf it were not true, that Christe is rysen agayne: then were it neyther true, that he is assended vp to heauen, nor that he sent downe from heauen vnto vs the holye ghoste, nor that he sytteth on the ryght hande of hys heauenlye father, hauynge the rule of heauen and earth, rayninge (as the Prophete
Psa. lxxi sayth) from sea to sea, nor that he shoulde after this worlde, be the iudge aswel of the liuing as of the deade, to geue rewarde to the good, and iudgement to the euil.

That these linkes therfore of our fayth, should all hange together in stedfast establishment, &

confyrmation, it pleased oure Sauyoure not
strayght way, to withdrawe him selfe from the
bodyly presence, and sight of hys dyscyples, but
he chose out .xl. daies, wherin he would declare
vnto them by manyfolde and most stronge ar-
gumentes, and tokens, that he had conquered
death, and that he was also truely risen agayn
to lyfe. He began (saith Luke) at Moses and all Luke. 24
the Prophetes, and expounded vnto them the
prophesyes that were wrytten in all the scryp-
tures of hym, to thintent to confirme the truth
of hys resurrection, longe before spokenne of,
which he verified in dede, as it is declared very
apparauntly, and manifestly, by hys oft appea
raunce to sundrye persons, at sundrye tymes
First he sent his angels to the sepulcher, which
did shewe vnto certayne women, the emptye Mat. 28
graue, sauynge that the buryall lynnen remai-
ned therein. And by these sygnes, were these
women fullye instructed, that he was rysen
agayne, and soo dydde they testyfye it openlye.
After thys Jesus hym selfe appeared to Ma- Jhō. 20.
rye Magdalene, and after that, to other cer-
tayne women, and strayght afterwarde, hee
appeared to Peter, than to the two Dyscypples 1. Co. 15
which were goynge to Emaus. He appeared Luke. 24
to the Dyscypples also, as they were gathered
together for feare of the Jewes, the doores shut. Jhō. 21.
At another tyme he was seene at the Sea of
Tiberias, of Peter and Thomas, and of other
Disciples, when they were fyshinge. He was Actes. 1.
sene of more then fyue hundred brethren in the
mount

mounte of Galilee, where Jesus appointed
Actes.1. them to be by his Aungell, when he sayde: Beholde, he shall goo before you into Galile, there shal ye see hym, as he hath said vnto you. After thys, he appeared vnto James, and laste of al, he was visibly seene of all the Apostles, at such tyme as he was taken vp into heauen. Thus at sundry times he shewed hym selfe, after hee was risen agayne, to confirme and stablyshe thys article. And in these reuelations, sometime he shewed them his handes, his feete, and hys syde, and bad them touche hym, that they shoulde not take him for a Ghoste or a spyryte. Sometyme he also dyd eate with thē, but euer he was talkyng with them, of the euerlastyng kyngdome of God, to assure the trueth of hys
Luke.24 resurrection. For then he opened theyr vnderstandinge, that they myght perceaue the scriptures, and sayde vnto them: Thus it is wrytte, and thus it behoued Christ to suffer, and to rise from death the thirde daye, and that there shoulde be preached openlye in hys name, penaunce & remission of sinnes to al the nations of the world. Ye se (good Christen people) how necessarye thys article of our fayth is, seyng it was proued of Christ him selfe, by such euident reasons and tokens by so long time and space. Now therfore, as our Sauiour was diligent, for our comfort & instructiō to declare it: so let vs be as readye in our belieue, to receaue it to our comfort and instruction. As he died not for himselfe: no more did he rise againe for himself.

Ye

He was dead (sayth S. Paule) for our synnes, and rose agayne for our iustification. O moost comfortable word, euermore to be borne in remembraunce. He dyed (sayth he) to put awaye sinne, he arose agayne to endowe vs with righteousnes. Hys death toke away sinne and malediction, his death was the raunsome of them both. His death destroied death, & ouercame ỹ deuil, which had the power of death in his subiection, Hys deathe destroyed hell, wyth all the damnation thereof. Thus is death swalowed vp by Chrystes victory, thus is hell spoyled for euer. If anye man doubte of thys byctorye, let Christes glorious resurrection declare him the thinge. If death coulde not kepe Chryst vnder his dominion and power, but that he arose againe, it is manifest that his power was ouercome. If death be conquered: then muste it folowe that sinne, wherefore death was appointed, as the wages, muste be also destroyed. If death and synne be banished away: then is the deuils tirãny banquished, which had ỹ power of death, and was the aucthour and brewer of synne, and the ruler of hell. If Chryste had the victorie of them all, by the power of hys death, and openly proued it, by his moste victorious & baliaunte resurrection (as it was not possible for his gret might, to be subdued of them) and thẽ this is true, that Christ dyed for oure syns, and rose agayne for our iustification: why may not we that be his members by true fayth, reioyce, and boldely say wyth the Prophet Osee, 1. Co. 15

and the Apostle Paule: Where is thy darte O death: where is thy victorie O hell: Thankes be vnto God, say they, whyche hath geuen vs the victorie, by our Lorde Christ Jesus. Thys myghtie conquest of his resurrection, was not onely signified afore, by dyuers fygures of the olde testament, as by Sampson, whenhe slew
Luke. 14 the Lion, out of whose mouth, came out swetenes and hony, and as Dauid bare hys figure,
1. Re. 17 when he deliuered the lambe out of the Lyons mouth, and when he ouercame, and slewe the great gyant Goliath, and as whē Jonas was
Jhon. 2. swalowed vp of the whales mouth, and cast vp again on land to liue: but was also most clerely prophecied by the Prophetes of the old testament, and in the newe also, confyrmed by the
Colloss 2 Apostles. He hath spoyled (saith S. Paul) rule and power, and all the dominion of oure spirituall ennemyes. He hath made a shew of them openly, and hath triumphed ouer them in his owne person. This is the mighty power of the Lord, whome we beleue on. By his death, hath he wrought for vs this victorye, and by hys resurrection, hath he purchased euerlastyng lyfe, and ryghteousnes for vs. It hadde not ben ynough to be delyuered by his death from sinne: except by his resurrectiō, we had ben endowed with ryghteousnes. And it shoulde not auayle vs, to be delyuered from death: excepte he had rysen agayne, to open for vs the gates of hea-
1. Pet. 2 uen, to enter into lyfe euerlastynge. And therfore S. Peter thanketh God the father of our

lord

Lorde Jesu Christ, for hys aboundaunt mercy because he hath begotten vs (sayeth he) vnto a lyuelye hope, by the resurrection of Jesus Chryst, from death, to enioye an inherytaunce importall, that shall neuer perysshe, whyche is layde vp in heauen, for them that be kepte by the power of God through fayth. Thus hath his resurrection, wrought for vs, life and righteousnes. He passed through death and hell, to the intent to put vs in good hope, that by hys strength we shall doe the same. He payde the raunsome of synne: that it shoulde not be layd to our charge. He destroyed the deuill, and all his tiranny, and openlye triumphed ouer him, and toke away from hym all his captiues, and hath raysed and sette them wyth hym selfe, amonges the heauenly citizens aboue. He dyed, Ephe. 2. to destroye the rule of the deuyll in vs, and he arose agayne, to sende downe hys holy spyrite to rule in our hartes, to endowe vs with perfect ryghteousnes. Thus is it true that Dauid song: *Veritas de terra orta est, & iustitia de cælo prospexit,* Psa. 24. The truth of Gods promyse, is in earth to man declared, or from the earth, is the euerlastynge Ephe. 4. beritie Gods sonne, rysen to lyfe: and the true *Captiuã duxit captiuitatẽ.* ryghteousnes of the holy ghost lokyng oute of heauen, and is in moste lyberall larges dealte vpon all the worlde. Thus is glorye and praise rebounded vpward to God aboue, for his mercy and trueth: and thus is peace come downe Luke. 2. from heauen to men, of good & faithful hartes. Thus is mercy and trueth, as Dauyd writeth Psal. 84

together met, thus is peace and ryghteousnes imbrasynge and kyssynge eche other. If thou doubtest of so gret wealth and felicitie, that is wrought for the O man: call to thy mynd, that therefore hast thou receaued into thyne owne possessiō, the euerlastyng veritie, our Sauiour Jesus Christ, to confirme to thy conscience, the trueth of all thys matter. Thou hast receyued hym: yf in true fayth and repentaunce of heart thou hast receaued him, yf in purpose of amendement, thou hast receaued hym for an euerlastynge gage or pledge of thy saluation. Thou hast receaued hys bodye, whych was once broken, and hys bloud which was shed, for the remyssyon of thy synne. Thou hast receaued hys body, to haue within the, the father, the sonne, and the holy ghost, for to dwell with the, to endowe the with grace, to strengthe thee agaynst thy enemyes, and to comforte thee with theyr presence. Thou hast receaued hys bodye, to endowe thee with euerlastyng ryghteousnes, to assure thee of euerlastyng blysse, and lyfe of thy soule. For with Chryst, by true fayth, arte thou quickened againe (saith S. Paule) from death of sinne, to life of grace, and in hope translated from corporall and euerlastynge deathe, to the euerlastyng life of glory in heauen, where now thy conuersation should be, and thy harte and desyre set. Doubt not of the truth of thys matter, howe great and hygh soeuer these thinges be. It becommeth GOD to do no lytle dedes, how impossible soeuer they seme to thee. Pray

Misericordia et veritas obuiauerunt sibi &c.

Ephe. 4.

to

to god, that thou maist haue faith to perceaue this greate miserye of Chrystes Resurrection: that by Fayth, thou mayest certaynely beleue, nothynge to be impossible with God. Onelye bying thou faithe, to Chrystes holye worde and Sacramente. Let thy repentaunce shewe thy fayth, let thy purpose of amendment, and obe- Luke. 9.
dience of thy hart to Gods lawe hereafter, de-
clare thy true beliefe. Endeuoure thy selfe, to
say with S. Paule, from hencefoorth our con-
uersation is in heauen, from whence we looke
for a Sauiour, euen the Lorde Jesus Chryste,
which shall chaunge our vyle bodies, that they Philip 4
maye be fashioned lyke to hys glorious bodye,
which he shall doo by the same power, wherby
he rose from death, and wherby he shalbe able
to subdue al things vnto him self. Thus (good
Christian people) forasmuch as ye haue heard
these so greate and excellente benefyttes, of
Chrystes myghtye and glorious resurrection,
as, howe that he hath raunsomed synne, ouer-
come the deuill, death and hell, and hath victo-
riously gotten the better hande of them all, to
make vs free and safe from theim: and know-
yng, that we bee by this benefite of hys resur-
rection, rysen with hym by our fayth, vnto lyfe
euerlastyng, beyng in full suretye of our hope,
that we shall haue our bodyes lykewyse raised
agayne from death, to haue theym glorified in
immortalitie, and ioyned to his glorious body,
hauynge in the meane whyle, his holye spirite
within our hartes, as a seale and pledge of our

euerlastyng inheritaunce. By whose assistence we be replenyshed wyth all ryghteousnesse, by whose power, we shalbe able to subdue, al our euyll affections, rysyng agaynste the pleasure of God. These thynges I say, wel considered, let vs nowe in the rest of our lyfe, declare oure fayth that we haue to this moste fruitefull article, by framing our selues therunto, in risyng dayly from sinne, to righteousnes and holines of lyfe. For what shall it auayle vs (sayth sainte
2. Pet. 2 Peter) to be escaped and deliuered from the filthynes of the worlde, through the knowledge of the Lord and Sauiour Iesus Christ, if we be intangled agayne therewyth, and be ouercome agayne? Certaynlye it had bene better (sayeth he) neuer to haue knowen the waye of ryghteousnes, then after it is knowen and receaued, to turne backeward agayne from the holy commaundement of God geuen vnto vs. For so shal the prouerb haue place in vs, where it is sayde: The dog is returned to hys vomite againe, and the sowe that was washed, to her wallowing in the myre againe. What a shame were it for vs, beyng thus so clearely and freely washed from our sinne, to returne to the fylthines thereof agayne? What a follye were it, thus endowed with ryghteousnes, to lose it agayne? What madnes were it to lose the inheritaunce that we be nowe sette in, for the vyle and transitorie plesure of sinne? And what an vnkindnes should it be, where our Sauioure Christe, of hys mercye is come to vs, to dwelle

with

within vs as oure geſt, to dryue hym from vs, and to baniſhe hym violently out of our ſoules and in ſtede of hym, in whom is all grace and vertue, to receiue the vngracious ſpirite of the Deuyll, the founder of all naughtyneſſe and miſchiefe. Howe can we kynde in oure hartes, to ſhewe ſuche extreme vnkyndnes to Chryſt, which hath nowe ſo gently called vs to mercy, and offered himſelfe vnto vs, and he nowe entred within vs? Yea, how dare we be ſo bound to renounce the preſence of the Father, the ſonne, and the holye ghoſte, (for where one is, there is God all whole in maieſtye, together with all hys power, wyſedome, and goodnes) and feare not, I ſay, the daunger and perill of ſo traiterous a defiaunce & departure? Good Chriſten brethren and ſyſters, aduyſe your ſelues, conſider the dignitie that ye be now ſet in. Let not folly loſe the thyng, that grace hath ſo preciouſly offered and purchaſed. Let not wylfulnes and blyndnes, put out ſo greate lyghte, that is now ſhewed vnto you. Only take good hartes vnto you, and put vpon you all the armour of God, that ye may ſtand agaynſt your enemyes, which wold againe ſubdue you, and bryng you into theyr thraldom. Remember ye be bought from your vayne conuerſation, and that your freedome is purchaſed, neither with gold nor ſyluer: but with the price of the precious blood of that moſt innocente lambe Jeſus Chriſt, whiche was ordeyned to the ſame purpoſe, before the world was made. But he was Eph. 6. 1. Pet. 1

so declared in the latter tyme of grace, for your
sakes, whiche by hym haue your faith in God,
who hath raised him from death, & hath geuen
hym glory: ỹ you should haue your faith & hope
toward god. Therfore, as you haue hitherto fo
lowed ỹ vaine lustes of your minds, & so disple-
sed God, to the danger of your soules: so nowe
like obedient children, thus puryfyed by fayth,
geue your selues to walke ỹ way, whiche God
2. Pet. 2 moueth you to, that ye may receaue the end of
youre faith, the saluation of youre soules. And
as ye haue geuen your bodies to vnrighteous-
Roma. 6 nes, to synne after synne: so nowe geue youre
selfe to righteousnes, to bee sanctifyed therein.
If ye delite in this article of your faythe, that
Christ is risen again from death to lyfe: Then
Roma. 6 folowe you the example of hys resurrection as
S. Paule exhorteth vs, saying: As we be buried
with Christ by our baptisme into death: so let
vs dayly dye to synne, mortifying & killing the
euil desires and motions therof. And as Christ
was raysed vp from deathe, by the glory of the
father: so let vs ryse to a newe lyfe, and walke
continually therein, that we may lykewise, as
naturall children, liue a conuersation to moue
men to glorifie our father, which is in heauen.
Math. 5 If we then be risen with Christ, by oure fayth,
to the hope of euerlasting lyfe: let vs ryse also
Collos. 3 with Christe after hys example to a newe lyfe,
and leaue our olde. We shal thē be truly rysen,
yf we seke for thinges that be heauenly: yf we
haue our affection vpon things that be aboue,

and

and not on thinges that be on earth. If ye desyre to knowe, what these earthly thynges be, which ye shoulde put of, and what be the heauenly thinges aboue, that ye should seeke, and ensue: Saint Paul in the epistle to the Collossians declareth, whan he exhorteth vs thus: Mortifie your earthly membres and old affections of synne, as fornication, vnclennes, vnnaturall lust, euil concupiscence, and couetousnes, which is worshippyng of ydols: for which thynges the wrathe of God is wont to fall on the childzen of vnbeliefe. In whyche thynges once ye walked, when ye liued in thē: but nowe put ye also awaye from you, wrath, fiercenesse, maliciousnes, cursed speaking, filthy speaking out of your mouthes. Lye not one to another: that the old man with his woorkes be putte of, and the newe put on. These bee the earthlye thynges, which S. Paule moueth you to cast from you, and to plucke your hartes frō them. For in folowyng these, ye declare youre selues earthly and worldly. These be the frutes of the earthly Adam. These shoulde ye dayly kyll, by good diligence, in withstandyng the desires of them, that ye myght ryse to righteousnes. Let your affection from henseforth, be sette on heauenly things. Sue and searche for mercy, kindnes, mekenes, pacience, forbearynge one another, and forgeuyng one an other. If any man haue any quarel to an other: as Chryst forgaue you, euen so do ye. If these and suche other heauenly vertues ye ensue, in the residue of youre

lyfe: ye shall shew plainly, that ye be risen with Chryst, and that ye be the heauenly chyldren of
Jacob. 2 youre father in heauen, from whome, as from the geuer, cometh these graces and gyftes, Ye shall proue by this maner, that your conuersation is in heauen, where your hope is, and not on earth, folowing the beastly appetites of the
Philip 5 flesh. Ye must consider, that ye be therfore clensed, and renewed, that ye shoulde from henceforth, serue God in holynes and ryghteousnes all the dayes of your liues, that ye may raigne
Luke. 1. with hym in euerlastynge lyfe. If ye refuse so great grace, whereto ye be called: what other thinge doo ye, than heape to your damnation more and more, and so prouoke god to cast hys displesure vnto you, and to reuenge thys mockage of this holy sacraments, into great abusing of them? Apply your selues good frendes, to liue in Chryste, that Chryste may styll lyue in you: whose fauoure and assistence yf ye haue,
Jhon. 5. then haue ye euerlastyng lyfe alreadye within you, then can nothing hurte you. Whatsoeuer is hitherto done and committed. Chryst ye see hath offered you pardon, and clerely receaued you to his fauour againe, in full suretie whereof, ye haue him now inhabiting and dwellyng within you. Onely shew your selues thankfull in your lyues, determyne with your selues, to
Colloss 3 refuse and auoyde all such thynges in your cõuersations, as should offend his eyes of mercy. Endeuour youre selues that way to ryse vp agayne, which way ye fell into the well or pyt of

sinne

synne. If by your tong, ye haue offended: now therby rise agayn, and glorifie God therwith. Accustome it to laude and prayse the name of God: as ye haue therwith dishonored it. And as you haue hurt the name of your neighbour, or otherwayes hyndred him: so now entende to restore it to hym again. For without restitution, God accepteth not your cõfession, nor yet your repentance. It is not ynough to forsake euyll, except ye set your corage to do good. By what occasion so euer you haue offended, turn nowe the occasion to the honourynge of God, and profityng of your neighbour. Truth it is, that synne is strong, and affections vnrulye. Harde it is, to subdue and resyst our nature, so corrupt, sleauened with the soure bytternesse of the poyson, which we receiued by the inheritaunce of our olde father Adam. But yet take good corage sayth our Sauiour Christ; for I haue ouercome the worlde, and all other enemies for you. Synne shal not haue power ouer you, for ye be now vnder grace, saith S. Paul. Though your power be weake, yet Christ is risen agayne, to strength you in your battell, his holy spirit shall helpe your infirmities. In trust of his mercy, take you in hande to purge thys olde leauen of synne, that corrupteth and sowreth the swetenes of youre lyfe before GOD: that ye may be a newe and fre the dowe, voyde of all soure leuen of wickednes. So shal ye shew your selfe to be swete bread to god, that he may haue his delite in you. I say this and offer you vp-

Restitution.

Psal. 36.

Math. 6

Roma. 6

Roma. 8

1. Cor. 5

by the worldly & earthly affections of your bodyes. For Christ our Easter lambe is offred vp for vs to slea the power of synne, to delyuer vs frō the danger therof, & to geue vs example to dye to synne in our lyfe. As the Iewes did eate their Easter lambe, & kept their feast in remembraunce of their deliueraunce out of Egipt: euē so let vs kepe our Easter feast, in the thankfull remembrance of Christes benefites, whiche he hath pītifully wrought for vs, by his resurrection & passing to his father, whereby we be deliuered frō the captiuitie & thraldome of al our enemyes. Let vs in lyke maner, passe ouer the affections of oure olde conuersation: that wee may be delyuered from the bōdage therof, and ryse with Christe. The Iewes kept their feast, Exo. 12. in abstainyng from leuened bread, by the space of .vii. dayes. Let vs Christen folke, kepe oure holy day in spirituall maner, that is in abstaynyng, not from materiall leuened breade: but from the olde leuen of synne, the leuen of maliciousnes and wickednes. Let vs cast from vs the leuen of corrupt doctrine, that wyll infecte our soules. Let vs keepe oure feaste, the whole terme of our life with eating the bread of pureness of godly lyfe, and trueth of Christes doctrine. This shall we declare, that Christes giftes & graces, haue their effecte in vs, and that we haue the ryght beliefe and knowledge of his holy resurrection: whyche truely if we apply our fayth to the deuout vse therof, and in our lyfe conforme vnto the example & signification therin

therby,

therby: we shalbe sure to ryse hereafter to euerlastinge glorye, by the goodnes and mercye of our Lorde Jesus Chryst, to whom with the father, and the holy ghost, be all glory, thankes geuynge and prayse,

in infinita seculorum secula, Amen.

An Homely of the Worthy receauyng and reuerent esteming of the Sacrament of the body and bloud of Chryste.

THe gret loue of our sauiour Chryst towards mankind (good chrystian people) doth not onelye appeare in that deare bought benefite of oure redemption and saluation, by hys death and passion: but also in that he so kindly prouided, that the same most mercifull worke, might be had in continuall remembraunce, to take some place in vs, and not be frustrate, of his ende and purpose. For as tender parentes are not content, to procure for theyr chyldren, costly possessions & lyuelyhode, but take order that the same maye be conserued and come to their vse: So our Lorde & Sauiour, thoughte it not sufficient, to purchase for vs hys fathers fauour agayne, (which is that depe fountayne of all goodnes) and eternall lyfe: but also inuented the wayes most wysely, whereby they myght redounde to our commoditie and profite. Amongest the which meanes, is the publyke celebration of the memorie of his precious death

death, at the Lordes table, which although it seme of small vertue to some: yet beyng rightly done by the faythfull, it doeth not onelye helpe theyr weakenes (who be by their poysoned nature, redier to remember iniuries, then benefites) but strengthneth and comforteth their inwarde man, with peace and gladnes, and maketh them thankefull to theyr redemer, wyth
Exod. 12 diligent care of godly conuersation. And as of olde time. God decreed his wonderous benefites of the deliueraunce of his people, to be kept in memory, by the eating of the Passeour, with his rites and ceremonies: So our louing Sauioure hath ordayned and establyshed, the re-
Mat. 29 membraunce of hys great mercye, expressed in
1. Cor. 2 hys passyon, in the institution of hys heauenly supper: where euerye one of vs, must be gestes and not gasers, eaters and not lokers, fedyng our selues, and not hyrynge other to feede for vs: that we may lyue by our owne meate, and not perysshe for hungar, whiles others deuour all. To thys hys commaundemente forceth vs
Luke. 22 saying: Do ye thus. Drynke ye all of thys. To
1. Co. 11 this, his promise enticeth vs: This is my body
Mat. 26 which is geuē for you. This is my blood which is shed for you. So thē as of necessitie, we must be our selues partakers of thys table, and not beholders of other: So we must addresse oure selues to frequent the same, in reuerente & due maner, lest as Phisicke prouided for the bodye beynge misused, more hurteth then profyteth. So this comfortable medicine, of the soule vn-

decentlye

decently receaued, tend to our greater harme and sorow. And S. Paul saith. He that eateth and driketh vnworthelye, eateth and drinketh hys owne damnation. Wherfore that it be not sayd to vs, as it was to the gest of that greate supper: Frend, how camest thou in, not hauing the mariage garment? And that we may fruitfully vse. S. Paules councel: Let a man proue hym selfe, and so eate of that bread, and drynke of that cup. We must certainly know, that thre thinges be requisit in him, which would semely as becommeth such high misteries, resort to the lords table. That is the fyrst, a ryght and a worthy estimation, and vnderstanding of thys mistery. Secõdly to come in a sure fayth. And thirdly to haue newenes or pureneße of life, to succede the receauyng of the same. But before al other thynges, thys we must be sure of specially, that this supper be in such wise done & ministred, as our Lord and Sauiour did, & commaunded to be don, as his holy Apostles vsed it, and the good fathers in the primatiue Church, frequented it. For (as that worthye manne Saint Ambrose saith) he is vnworthy the lord that otherwayes doth celebrate that mistery, then it was delyuered by him. Neyther can he be deuout, that otherwayes doth presume thē it was geuen by the aucthour. We must then take heade, leaste of the memorye, it be made a sacrifyce, leaste of a Communion, it be made a priuate eatinge, leaste of two partes, we haue but one, leaste applyinge it for the deade, wee

1. Co. 11

Mat. 22

1. Cor. 11

1. Cor. 11

lose

lose the fruyte, that be alyue. Let vs rather in
these matters, folowe the aduyse of Cypryan
in the lyke cases, that is, cleaue fast to the fyrste
begynnynge, holde fast the Lordes tradition,
do that in the Lordes commemoration, which
he hym selfe dydde, he hym selfe commaunded,
and his Apostles confyrmed.

Thys cautyon or forese yght, yf we vse, then
may we see to those thynges, that be requisite
in the woorthy receauer, whereof this was the
fyrst: that we haue a ryght vnderstandynge of
the thinge it selfe. As concernynge whyche
thynge, thys we may assuredlye persuade our
selues, that the ignorant manne, can neyther
worthely esteme, nor effectually vse those mer-
uailous graces and benefites, offred and exhi-
bited in that supper: but eyther will lightly re-
garde them to no smale offence, or vtterly con-
temne thē to his vtter destruction: So that bi
his negligence, he deserueth the plages of god
to fal vpon him, and by contempt, he deserueth
euerlastynge perdition. To auoyde then these
Pron. 23 harmes, vse the aduyse of the wyse man, who
willeth thee, when thou sittest at an earthlye
kinges table, to take diligent hede what thyn-
ges are set before thee: So nowe muche more
at the kynge of kynges table, thou muste care-
fully searche and know, what dainties ar pro-
uided for thy soule, whither thou art come, not
to fede thy senses and bellye to corruption: but
thy inward man to immortalitie and life, not
to consider the earthly creatures whych thou
seest:

seest: but the heauenly graces whych thy fayth beholdeth. For this table is not (sayth Christ) for chatteryng Jayes, but for Egles, who flye thyther, where the dead body lieth. And if this aduertisement of man, can not persuade vs, to resort to the lordes table with vnderstanding: see the counsaile of god in the like matter, who charged his people to teach their posterity, not onely the rites & ceremonies of his Passeouer: but the cause and end therof. Whence we maie learne, that bothe more perfecte knowledge is required at this tyme at our handes, and that the ignoraunt can not with fruite and profite exercise hymselfe in the Lordes sacramentes. But to come nygher to the matter, S. Paule blamyng the Corinthians for the prophanyng of the Lordes Supper, concludeth, that ignoraunce bothe of the thyng it self, and the signification thereof, was the cause of theyr abuse, for they came thyther vnreuerentely, not discerning the Lordes body. Ought not we then by the monition of the wyse man, by the wisedome of God, by the fearefull example of the Corinthians, to take aduysed heede, that we thruste not our selues to this Table, with rude and vnreuerent ignoraunce, the smarte wherof, Christes Churche hathe rued and lamented these many days & yeares: For what hath ben the cause of the ruin of Gods religion, but the ignorance hereof? What hathe been the cause of this grosse ydolatrye, but the ygnoraunce hereof? What hath ben the cause of this mum-

1.Co.11

myche maslynge, but the ignorannce hereof yea what hath ben, and what is at thys daye the cause of thys wante of loue & charitie, but the ignorannce therof. Let vs therefore so trauell to vnderstande the Lordes Supper: that we be no cause of the decaye of Gods worshyp, of no Idolatrye, of no dumme maslyng, of noo hate and malyce: so maye we the boldlier haue accesse thyther to our comfort. Nether nede we to thinke that such exact knowlege is required of euerye man, that he be able to dyscusse all hygh poyntes in the doctrine thereof. But this much he must be sure to hold, that in the Supper of the Lorde, there is no bayne ceremony, no bare sygne, no vntrue figure of a thing absent: but (as the Scrypture sayth) the table of the Lorde, the breade and cuppe of the Lorde, the memory of Chryst, thannunciation of hys death, yea, the communion of the bodye and bloud of the Lord, in a maruelous incorporation, which by the operation of the holye Ghost (the very bond of our coniunction with Chryst) is through faythe wrought in the soules of the faythfull, whereby not onely theyr soules lyue to eternall lyfe: but they surely trust to wyn to theyr bodyes a resurrection to immortalitie.

1. Cor. 2

Mat. 26.

1. Co. 10.

Irenæ li 4 cap 34

The true vnderstandyng of thys fruition and vnion, which is the body and the head betwirt the true beleuers and Chryst: the auncient Catholyke fathers, both perceauinge them selues and commendyng to theyr people, were not afrayde to call thys Supper, some of them, the

Igna Epistо ad

ſalue of immortalitie, and ſouerayne preſeruatiue againſte death: other, a deificall Cōmunion: other the ſwete dainties of our ſauiour. the pledge of eternall healthe, the defence of fayth, the hope of the reſurrection: other the foode of immortalytie, the healthful grace, and the conſeruatorie to euerlaſtyng life. All whiche ſayinges, both of the holy Scripture, and godlye menne, truely attributed to thys celeſtiall banckett and feaſt, yf we woulde often call to mynde: O howe would they inflame our hartes to deſyre the particypation of theſe myſteries: and oftentimes to couet after this breade continually to thirſte for his foode: not as ſpecially regardyng the terrene and earthly creatures which remaine: but always holding faſt, and cleauyng by faith to the rocke, whence we may ſucke the ſwetenes of euerlaſtynge ſaluation: and to be briefe, thus muche more the faythfull ſee, heare, and knowe the fauourable mercies of God ſealed, the ſatiſfactiō by Chriſt towardes vs confirmed, the remiſſion of ſynne ſtablyſhed. Here they maye feele wroughte, the tranquillitie of conſcience, the increaſe of faith the ſtrengthning of hope, the large ſpreading abrode of brotherly kyndnes, with manye other ſondry graces of God. The taſte wherof they can not attaine vnto, who be drowned in the deepe durtie lake of blyndenes and ignorance. From the whiche (O beloued) waſhe your ſelues with the ſyuyng waters of Gods worde, whence you may perceaue and know,

Ephi Diouiſ Origin Opotat.

Cipriade cœna do. Athana. de p cca. in ſpiritu ſancto.

both the spiritual foode of this costly Supper, and the happy trustings and effectes that the same doth bring with it.

Nowe it followeth, to haue with this knoledge a sure and constant faith, not only ỹ the death of Chryste is auayleable for the redemption of al the worlde, for the remyssyon of synnes, and reconsylyatyon wyth GOD the Father: but also that he hath made vppon his Crosse, a full and sufficiente sacryfice for thee, a perfecte clensynge of thy synnes, so that thou acknowledgest no other sauiour, redemer, mediatour, aduocate, intercessour, but Chryst only, & that thou maiest say with the Apostle, that he loued thee, and gaue hymselfe for thee. For thys is, to sticke faste to Chrystes promyse made in hys institutyon, to make Chryste thyne owne, and to applicate his merites vnto thy selfe. Herein thou nedest no other mans helpe, no other sacrifice or oblation, no sacrifycyng Priest, noo masse, no meanes, established by mans inuention. That fayth is a necessarye instrumente, in all these holye Ceremonyes, wee maye thus assure our selues, for that as S. Paule sayth: Hebr. 11 Withoute faith, it is vnpossible to please God. When a greate number of the Israelites were ouerthrowen in the wyldernesse: Moses, Aaron, and Phinies, dyd eate Manna, and pleased God, for that thei vnderstode (saith Saint In Ioan. Augustine) the visible meate spiritually. Spy- Home. 6 ritually they hungred it, spiritually they tasted it, that they might be spyritually satisfied.

And

And truely, as the bodely meate can not feede the outwarde man, vnlesse it be let into a stomacke to be digested, which is healthsome and sounde: No more can thy inwarde man be fed, except his meate be receaued into his soul and hart, sound and whole in faith. Therfore (saith Cipzian) when we do these thynges, we nede not to whet oure teeth: but with sincere fayth, we breake and deuide that holye breade. It is well knowen, that the meate we seeke for in this supper, is spirituall foode, the norysment of oure soule, a heauenlye refection, and not earthly, an vnuisible meate, and not bodylye, a ghostly substaunce, and not carnall: so that to thinke that without fayth we maye enioye the eatynge and drynkyng thereof, or that, that is the fruition of it, is but to dreame a grosse carnall feedyng, basely abiectyng, and byndynge oure selues to the elementes and creatures: whereas by the aduyse of the councell of Nycene, we ought to lyft vp our myndes by faith, and leauyng these inferyour and earthly thinges, there seke it, where the Sunne of ryghteousnes euer shyneth. Take then thys Lesson (O thou that arte desyrous of thys table) of *Emissenus*, a godly father, that whē thou goest vp to the reuerent Communion, to be satisfyed with spirituall meates, thou looke vppe wyth fayth, vpon the holy body and blood of thy god thou maruell with reuerence: thou touche it with thy mynd, thou receaue it with the hand of thy hart, and thou take it fully with thy in-

De cena domini.

Concilij Nicen.

Euse. Emiss. Sermo de cena.

inward man.

Thus we ſee (beloued) that reſorting to this table, we muſt plucke vp all the rootes of infydelitie: all diſtruſt in Gods promiſes, we muſte make our ſelues lyuyng members of Chryſtes body. For the vnbeleuers & faythleſſe, can not feede vpon that precious bodye, where as the faythfull haue theyr life, theyr abidyng in him, theyr vnion, and as it were, theyr incorporation with him. Wherefore let vs proue and trye our ſelues vnfaynedlye, wythoute flatteringe our ſelues, whether we be plants of that fruitfull Oliue, lyuyng braunches of the true vyne, members in dede of Chryſtes myſticall bodye, whether god hath purified our hartes by faith to the ſincere acknowledgynge of hys Goſpel, and imbraſyng of his mercyes in Chryſt Jeſu: that ſo at this his table, we receaue not onely the outeward Sacrament, but the ſpirituall thinge alſo: not the figure, but the trueth, not the ſhadowe onely, but the body, not to death, but to life, not to deſtruction, but to ſaluation. Whiche God graunt vs to do, thorow the merites of our Lord and Sauiour, to whom be al honour and glory for euer. Amen.

The ſeconde parte of the Homelye, of the worthy receauing and reuerent eſteming of the Sacrament of the body and bloud of Chriſt.

N the Homilie of late rehearsed vnto you, ye haue heard (good people, why it pleased our sauior Christ to institute that heauēly memorie of his death & passion, & that euery one of vs ought to celebrate ỹ same at his table, in our owne persons, & not by other. You haue heard also with what estimation & knowledge of so high misteries, we ought to resort thither. You haue herd with what constant faith we shuld clothe and decke our selues, that we myght be fyt and decente partakers of that celestiall foode. Nowe foloweth the thirde thynge necessarye in hym that would not eate of thys breade, nor drynke of thys cuppe vnworthyly, whiche is newnesse of lyfe, & godlynesse of conuersation. For newnesse of lyfe, as fruites of faithe, are required in the partaker of thys Table. We may learne by the eatyng of the typycall Lambe, whervnto no man was admytted, but he that was a Iewe, that was circumcised, that was before sanctified. Yea, Saincte Paule testifieth, that although all the people were partakers of the Sacramētes vnder Moyses: yet for that some of them were styll woorshyppers of Images, whoremongers, tempters of Christe, murmurers, & coueting after euill thinges: God ouerthrewe those in the wyldernesse, and that for our example: that is, that we Christians shuld take heede we resorte vnto our Sacramentes with holynesse of lyfe, not trustinge in the our-

1. Cor. 10

ward receiuing of thē, & infected wyth corrupt & vncharitable maners. For this sētēce of god must alwayes be iustified: I wyl haue merci, & not sacrifice. Wherfore (sayeth Basile) it behoueth him ỹ cōmeth to the body & blud of Christ in commemoration of hym that dyed and rose agayne, not onely to be pure from all filthines of the flesh and spirite, least he eate and drinke to his condempnation: but also to shewe oute euidently, a memorie of him that died and rose agayne for vs, in this pointe, that he be mortyfyed to sinne and the worlde, to lyue nowe to God in Chryst Jesu oure Lorde. So then we must shewe outwarde testimonie, in folowing the signification of Chrystes deathe, amongest the whyche, this is not estemed least, to render thankes to almightie God for all his benefits, briefely comprysed in the death, passion, and resurrection of his dearelye beloued sonne. The which thing because we ought chiefely at thys table to solemnyse, the godly fathers named it *Eucharistia*, that is, thankes geuinge. As if they shoulde haue said: Now aboue all other times ye ought to laude and praise God. Nowe may ye behold the matter, the cause, the beginning and the ende of all thankes geuynge. Nowe yf ye slacke, ye shewe your selues most vnthankfull, and that no other benefite can euer styre you to thanke God, who so little regarde here so many, so wonderfull and so profitable benefites. Seing then that the name and thyng it selfe, doth monish vs of thanks, let vs (as saint

De Baptis. lib. 1 Cap. 3

Hebr. 27

Paule

Paule sayth, offer alwayes to God, the host or sacrifice of prayse by Chryste, that is the fruyte of the lyppes whych confesse hys name. For as Dauid singeth: He that offereth to God thankes, and prayse, honoreth him. But how fewe be ther of thankefull persons, in comparyson to the vnthankefull? Lo, ten lepers in the Gospell were healed, and but one onelye returned to geue thankes for hys healthe. Yea happy it were, yf amonge .xi. Communicantes, wee coulde see, two vnfaynedlye to geue thankes. So vnkynde we bee, so obliuious we bee, soo proud beggers we be, that partly we care not for our owne commodity, partly we know not oure duety to God, and chiefelye we wyll not confesse all that we receaue. Yea, and yf we be forced by Gods power to do it: yet we hādle it so coldely, so dryly, that our lyppes prayse hym, but oure heartes dispraysе hym, oure tongues blesse him, but our lyfe curseth him, oure woordes worshyp him, but oure workes dishonoure him. O let vs therfore learne to geue God here thankes aright, and so to agnyse his exceding graces poured vpon vs, that they beyng shut vp in the treasure house of our hearte, maye in due time and season in our lyfe and conuersation, appere to the glorifying of his holy name. Furthermore, for newenesse of lyfe, it is to bee noted, that saint Paule wryteth: that wee being many, are one breade and one body. For al be partakers of one breade. Declaring thereby not onely our cōmunion with Chryst: but that

Psal. 50

Luke. 13

vnitie also, wherin they that eate at thys table shoulde be knitte together. For by dissention, vayne glorye, ambition, stryfe, enuyinge, contempte, hatred or malyce; they shoulde not be disseuered: but so ioyned by the bonde of loue, in one mystycall bodye, as the cornes of that bread in one lofe. In respecte of whych strayte knotte of charytye, the true Christians in the tender tyme of Christes Churche, called thys supper Loue. As if they should say, none ought to syt downe there, that were out of loue and charitie, who bore grudge and vengeaunce in hys hart, who also dyd not professe hys kynde affection by some charytable relieke, for some parte of the congregation. And this was their practyse. O heauenlye banket then so vsed. O godly gestes, who so estemed this feast. But O wretched creatures that we be at these dayes, who be without reconsiliation of our brethren whom we haue offended, without satisfyinge them whom we haue caused to fall, wythoute any kind thought, or compassion toward them whom we myght easely relieue, without anye conscience of sclaunder, disdaine, misreport, diuision, rancor, or inward bytternesse. Yea, being accombred with the cloked hatred of Cain, with the longe couered malyce of Esau, wyth the dissembled falshood of Joab: dare yet presume to come vppe to these sacred and feareful mysteryes. O man, whyther rushelte thou vnadiuisedlye? It is a table of peace, and thou art redye to fyght. It is a table of synglenesse, and

Gene. 4. Gen. 25. 2. Sa. 3.

thou

thou art imaginyng mischiefe. It is a table of quietnesse, and thou art geuen to debate. It is a table of pitie, and thou art vnmercifull. Doest thou neyther feare God, the maker of thys feast: nor reuerence his Chryste, the refection and meate: nor regardest hys spouse, hys beloued gest: nor weyghest thyne owne conscience whyche is sometyme thyne inwarde accuser: Wherefore (O man) tender thine owne saluation, examyne and trye thy good wyll and loue towardes the children of God, the members of Chryste, the heyres of the heauenlye herytage: yea, towardes the image of God, the excellent creature, thyne owne soule. If thou haue offended: nowe be reconcyled. If thou haste caused any to stumble in the way of God: now set them vp agayne. If thou haue dysquieted thy brother: nowe pacifie hym. If thou haue wronged hym, nowe relieue hym. If thou haue defrauded hym, nowe restore to hym. If thou haue norysshed spyte, nowe embrace frendshyp. If thou haue fostred hatred and malyce: now openly shew thy loue and charitie, yea be prest and redye to procure thy neighbours health of soule, wealthe, commoditie and pleasure, as thyne own. Deserue not the heauy and dreadfull burden of Gods displeasure, for thine euyl wyll towardes thy neighbour, to vnreuerently to approche to this table of the Lord.

Laste of all, as there is here the mysterye of peace, and the Sacrament of christian societie whereby wee vnderstande what syncere loue ought *Chrisost. ad pop. anti. Ho. 60.*

ought to be betwyxte the true communicantes: So here be the tokens of pureneſſe & innocencie of life, wherbi we may perceaue that we ought to purge oure owne ſoule from all vncleanneſſe, iniquitie, & wyckednes, leſt when we receaue the miſticall bread (as Origine ſayth) we eate it in an vncleane place, that is, in a ſoule defyled, and polluted wyth ſynne. In Moyſes lawe, the man that dyd eate of the ſacrifice of thankes geuyng, with hys vnclennes vpon hym, ſhoulde be deſtroyed, from hys people. And ſhall we thinke, that the wycked and ſynfull perſon ſhalbe excuſable at the table of the Lord? We both reade in Saint Paul, that the Churche at Corinth was ſcourged of the Lorde, for miſuſyng the Lordes Supper: and we may plainly ſee, Chriſtes Church, theſe many yeres miſerably vexed and oppreſſed, for the horrible prophanation of the ſame. Wherefore, let vs all vniuerſall, and ſinguler, beholde our owne maners and lyues, to amend them. Yea nowe at the leaſt, let vs call our ſelues to an accompt, that it may greue vs of our former euil conuerſation, that we may hate ſinne, that we may ſorowe and mourne for our offences, that we may with teares, powre them oute before God, that we maye with ſure truſt deſire and craue the ſalue of hys mercy, bought and purchaſed with the bloude of hys dearely beloued ſonne Jeſus Chriſt, to heale our deadly woundes withall. For ſurely, yf we do not with earneſt repentaunce, cleanſe the fylthy ſtomake of our

In leuiti cap, 23 Ho, 14

Luke. 17

1. Co. 11

our soule, it must nedes come to passe, that as holsome meat receaued into a rawe stomacke, corrupteth and marreth all, and is the cause of further syckenesse, so shal we eate thys healthy, some breade, and drinke this cuppe, to our eternall destruction. Thus we, and not other, must throughly examyne, and not lightly loke ouer ouer selues, not other men, oure owne conscience, not other mens liues, which we ought to do vprightly, truely, and with iust correction. O (sayth Chrysostome) let no Judas resort to this table, lette no couetous persone approch. If any be a disciple, lette hym be present. For Christe sayth: With my Disciples I make my Passouer. Why cried the Deacon in the primatiue church, If any be holy, let hym draw nere? Why dydde they celebrate theie mysteries, the quier doore being shut? Why were the publike penitentes, and learners in religion, cõmaunded at this time to auoide? Was it not, because thys table receaued no vnholye, vncleane, or synfull gestes? Wherfore, yf seruauntes dare not presume to an earthly maisters table, whõ they haue offended: let vs take heede we come not wyth oure synnes vnexamined, into thys presence of our Lorde and Judge? If they be worthye blame, which kysse the Princes hande with a filthy & vncleane mouth: shalte thou be blameles, which with a fylthy stynkyng soule, full of couetousnes, fornication, dronkennesse, pride, full of wretched cogitatiõs & thoughtes, dothe breath out iniquitie and vnclennesse on the

Chrisost. ad popu. An. Ho 6

Ad popu An Ho. 6

Mat. 26

the bread and cuppe of the Lorde?

Epilog. Thus haue you heard, how you should come reuerentely and decentely, to the Table of the Lorde, hauing the knowledge out of his word, of the thynge it selfe, and the fruites thereof, bringyng a true & constant faith, the roote and well spryngе of all newnesse of lyfe, as well in praisyng God, louyng our neighbour: as purgyng our owne conscience from fylthines. So that neither the ignorance of the thynge, shall cause vs to contempne it, nor vnfaythfulnesse make vs voyde of fruite, nor synne and iniquitie procure vs gods plagues: but shall by faith in knowledge and amendment of lyfe in faith, be here so vnited to Christe our head in his misteries, to our comfort: that after, we shal haue full fruition of hym in dede, to our euerlasting ioy and eternall lyfe, to the whyche he bryng vs, that dyed for vs, and redemed vs, Iesus Christ the ryghtuous, to whom with the Father, and the holye ghoste, one true and eternall GOD, be all prayse, honour, and dominion for euer.

AMEN.

do wne of the holy ghost, and the manyfolde gyftes of the same.

For whytsonday.

BEfore we come to the declaration of the greate and manyfold gyftes of the holye ghoste, wherewyth the Church of god hath ben euermore replenyshed: it shall fyrst be neede full, briefelye to expounde vnto you, whereof thys feaste of Pentecoste or Whytsontyde had hys fyrst begynnyng.

You shall therfore vnderstand, that the feast of Pentecost, was alwayes kept ỹ fiftie day after Easter, a great and solemne feast amonge the Jewes, wherein they dyd celebrate the memoriall of theyr delyueraunce oute of Egipte, and also the memoriall of the publyshynge of the lawe, which was geuen vnto them in ỹ mount Sinai, vpon that day. It was first ordeined, & commaunded to be kept holy, not by any mortall man: but by the mouth of the Lorde hym selfe, as we reade in Leuit. 23. & Deut. 16. The place appoynted for the obseruatiõ therof, was Jerusalem, wher was great recourse of people frõ all partes of the world, as may wel appere in the ii. chapter of the Actes, wherin mention is made of Parthians, Medes, Elamites, inhabitours of Mesopotamia, inhabitours of Jurye, Capadocia, Pontus, Asia, Phrigia, Pamphila, & diuers other suche places, whereby we

may also partly gather, what great and royall solemnitie was commonlye vsed in that feaste. Nowe as this was geuen in commaundement to the Jewes in the olde law: so did our Sauiour Christ, as it were, confirme the same in the tyme of the Gospell, ordeynynge after a sorte, a newe Penecost for his disciples, namely whē he sent downe the holy ghoste visibly, in forme of clouen tongues like fire, & gaue them power to speake in suche sorte, that euery one myghte heare them, and also vnderstande them: in hys owne language. Which miracle, that it myght bee hadde in perpetuall remembraunce, the Churche hath thought good, to solemnyse and kepe holy this day, commonly called Whitsonday. And here is to be noted, that as the lawe was geuen to the Jewes in the mount Sinai, the fiftie day after Easter: so was the preching of the Gospell, through the myghtye power of the holye ghoste, geuen to the Apostles in the mounte Sion, the fyftie day after Easter. And hereof this feaste hathe his name to bee called Pentecoste, euen of the number of the dayes, For (as sayncte Luke wryteth in the Actes of the Apostles:) When fiftie dayes were come an ende, the disciples beyng altogether wyth one accorde in one place, the holy ghost came to sodenly among them, & sat vpon eche of them, lyke as it had ben clouen tonges of fyre, which thing was vndoubtedly done, to teache the Apostles and all other men, that it is he whiche geueth eloquence, and veterance in preachyng

Actes. 2.

the

the Gospell, that it is he, whyche openeth the mouth to declare the myghtie workes of God, that it is he which engendreth a burning zeale towardes Gods worde, and geueth all men a tongue, yea a fyerie tongue, so that they maye boldely and cherefully professe the truthe in the face of the whole worlde, as Esaye was indued wyth this spirite. The Lorde (sayth Esay) gaue me a lerned and a skilfull tongue, so that I might know to rayse vp them that are fallen with the worde. The Prophete Dauyd cryeth to haue this gyfte, sayinge: Open thou my lyppes, O Lorde, and my mouthe shall shewe forth thy prayse. For our Sauiour Christ also in the Gospell sayth to hys disciples: It is not you that speake, but the spirite of youre father whiche is within you. All which testimonies of holy scripture, do sufficiently declare, that the mysterye in the tongues, betokeneth the preachyng of the Gospel, and the open confession of the christen fayth, in all them that are possessed with the holy ghost. So that yf any man be a dombe Christian, not professyng his faith openlye, but clokynge and colourynge hym selfe for feare of daunger in tyme to come: he geueth men occasyon, iustly and with good conscience to doubt, lest he haue not the grace of the holy ghost within hym, because he is tongtyed, and doeth not speake. Thus then haue ye heard the firste institution of this feaste of Pentecoste or Whitsontyde, as wel in the olde lawe among the Iewes, as also in the tyme of the Gospelle

Esay. 50

Psal. 50

Mat. 10

among the Christians.

Nowe let vs consider what the holy Ghost is, and how consequently he worketh hys myraculous workes towardes mankynde. The holy ghost is a spiritual and diuine substaunce the thirde person in the deitie, dystyncte from the father and the sonne, and yet proceadynge from them bothe. Whyche thynge to be true, both the Crede of Athanasius beareth wytnesse, and maye be also easelye proued by moste playne testimonies of Gods holy worde.

Math. 3 When Christ was baptised of John in the ryuer Jordan, we reade, that ỹ holy ghost came down in fourme of a doue, and that the father thundred from heauen, sayinge: Thys is my deare and welbeloued sonne, in whome I am well pleased. Where note, three dyuers and distincte persons, the father, the sonne, and the holy ghost, which all notwithstanding are not three Goddes, but one God. Lykewyse, when Mat. 28 Christ dyd first institute & ordeyne the Sacrament of Baptisme, he sente hys Disciples into the whole world, wyllynge them to baptyse all nations, in the name of the father, the sonne, and the holye Ghost. Also in a nother place he Joh. 24. sayth: I wyll pray vnto my father, and he shall geue you another comforter. Agayne, when Joh. 25, the comforter shall come, whom I wyll sende from my father. &c. These and such other places of the newe Testament, do so playnely and euidently confirme the distinction of the holye ghost, from the other persones in the Trinitie:

that

that noo man possiblye doubte thereof, vnlesse he wyll blaspheme the euerlastynge trueth of Goddes worde. As for hys proper nature and substaunce, it is altogether one wyth God the father, and God the sonne, that is to say, spirituall, eternall, vncreated, incomprehensyble, almyghtye: to bee shorte, he is euen God and Lorde euerlastynge. Therefore he is called the spirite of the father, therefore he is sayde to proceade from the father and the sonne, and therefore he was equally ioyned with them in the commyssyon that the Apostles had to baptyze all nations. But that thys maye appeare more sensyblye to the eyes of all men: it shalbee requisite to come to the other parte, namely to the wonderful and heauenly workes of the holye Ghoste, whiche playnelye declare vnto the worlde, hys myghty and diuine power.

First it is euident, that he dyd wonderfullye gouerne and directe the hartes of the Patryarkes and Prophetes in olde tyme, illuminating theyr myndes with the knowledge of the true Messias, and geuing them vtteraunce to prophesye of thinges that should come to passe longe tyme after. For as Saint Peter witnesseth, the Prophesye came not in olde tyme, by the wyll of man: But the holye menne of God, spake as they were moued inwardlye by the holye Ghoste. And of Zacharie the high Priest, it is sayde in the Gospell, that he beynge full of the holye Ghoste, prophesyed, and praysed GOD. Soo dydde also Symeon, Anna,

2. Pet. 1

Luke. 1.

Mary, and diuers other, to the great wonder and admiration of all men.

Moreouer, was not the holye ghost a myghtie worker in the conception and the natiuitie of Christ our Sauiour? Saint Mathew saith that the blessed Virgin was found with child of the holy ghost, before Joseph and shee came together. And the Aungell Gabryell dydde expressely tell her that it should so come to passe, saying: The holy ghost shall come vppon thee, and the power of the moste hygh shall ouershadowe thee. A maruaylous matter, that a woman should conceaue and beare a childe, without the knowledge of man. But where the holy ghost worketh there nothing is vnpossible, as maye further also appeare by the inwarde regeneration, and sanctification of mannekynde.

Math. 1

Luke. 1,

When Christ sayde to Nicodemus, vnlesse a man be borne a newe, of water, and the spyryte, he canne not enter into the kyngdome of God: he was greatly amased in his mynd, and began to reason with Christe, demaundynge howe a man mighte be borne which was olde? Can he enter (saith he) into hys mothers wōbe agayne, and soo be borne a newe? Beholdea lyuely patterne of a fleshely and carnall man. He hadde lytle, or noo intelligence of the holye ghost, and therfore he goeth bluntly to worke, and asketh how this thing were possible to be true. Wheras otherwise, if he had knowen the great power of the holy ghost in thys behalfe,

Jhon. 3.

that

that it is he whiche inwardly wooꝛketh the re-
generation & new birth of mankynd: he wold
neuer haue maruailed at Chꝛystes woꝛds, but
would haue rather taken occasion thereby, to
pꝛayse & glooꝛify God. Foꝛ as there ar thꝛe seue-
rall and sundꝛy persons in the deitie. So haue
they thꝛee seuerall and sundꝛye offyces pꝛoper
vnto eche of them. The Father to create, the
Sonne to redeme: the holy ghost to sanctify &
regenerate. Whereof the last, the moꝛe it is hid
from our vnderstanding: the moꝛe it ought to
moue al men to wonder at the secrete & myght-
tie woꝛking of Gods holy spirit which is with-
in vs. Foꝛ it is the holye Ghoste, and no other
thing, that doeth quicken the myndes of men,
stirryng vp good and godlye motions in theyꝛ
hartes whyche are agreable to the wylle and
commaundement of God, suche as otherwyse
of theyꝛ own croked and peruerse nature, thei
shoulde neuer haue. That whiche is boꝛne of
the flesche (sayeth Chꝛyste) is flesche, and that Iohn. 3.
whiche is boꝛne of the spirite, is spꝛyꝛyte. As
who shoulde saye: Man of hys owne nature,
is fleshelye and carnall, coꝛrupte and nought,
synfull and disobedient to God, without anye
sparke of goodnes in hym, wythoute any ver-
tuous oꝛ godlye motion, onelye geuen to euyll
thoughtes and wicked dedes. As foꝛ the woꝛ-
kes of the spirite, the fruites of faythe, charita-
ble and godlye motions: yf he haue anye at all
in hym, they pꝛoceede onely of the holye ghost,
who is the only woꝛker of oure sanctification,

1. Sa 17 and maketh vs newe men in Christ Jesu.
Dyd not Goddes holye spirite, miraculouslye worke in the chylde Dauyd, when of a poore shepehearde, he became a princelyke Prophet? Did not Gods holy spirite miraculosly worke in Mathewe, sitting at the receyte of custome,
Math. 9 when of a proude Publycan, he became an humble and lowelye Euangelyste? And whoo can chose but maruaile to consider, that Pete shoulde become of a simple fysher, a chiefe and myghty Apostle? Paule, of a cruell and bloudy persecuter, a faythfull disciple of Chryste to teache the Gentyles.

Such is the power of the holy ghoste, to regenerate men, and as it were, to bringe them foorthe a newe, soo that they shalbe nothynge lyke the menne that they were before. Neither doth he thinke it sufficient, inwardly to worke the spirituall and newe byrth of man: vnlesse he do also dwell and abyde in hym. Knowe ye
1. Cor 3. not (saith Saint Paule) that ye are the Temple of God, and that hys spyryte dwelleth in you? Knowe ye not that youre bodyes are the temples of the holy Ghoste: whyche is wythin
1. Cor. 3. you? Agayne he sayeth. You are not in the flesche, but in the spirite. For why? The spyryte
Rom. 8. of God dwelleth in you. To thys agreeth the doctrin of Saint John, writing on this wise: The annoynting whiche ye haue receaued (he
1. Joh. 2 meaneth the holy ghost) dwelleth in you. And the doctrin of Peter saith the same, who hath
1. Pet, 4. these wordes: The spirite of Glorye, & of God,

resteth

resteth vpon you.

O what a comfort is thys, to the harte of a true Christian, to thynke that the holye Ghost dwelleth within hym. If God be with vs (as the Apostle sayth) who canne be agaynste vs? Rom. 5. O but howe shal I knowe that the holy ghost is within me, some man perchaunce wyll say? Forsoth, as the tree is knowen by his fruite: so is also the holye ghoste. The fruytes of the holy ghost (accordyng to the mynde of Saincte Paule) are these: Loue, ioy, peace, longe sufferynge, gentilnes, goodnes, faithfulnes, mekenes, temperance. &c. Contrariwyse, the dedes of the flesshe are these: Adulterye, fornication, vncleannesse, wantonnesse, ydolatrye, witchecraft, hatrede, debate, emulation, wrathe, contention, sedition, heresie, enuye, murther, dronkennesse, gluttonye, and suche lyke. Galat. 5

Here is nowe that Glasse, wherein thou muste beholde thy selfe, and discerne whether thou haue the holye ghoste within thee, or the spirite of the flesshe. If thou see that thy workes be vertuous and good, consonant to the prescript rule of Gods word, sauouryng & tastyng not of the flesshe, but of the spirite: then assure thy selfe, that thou arte endued with the holye ghost. Otherwyse in thinkyng well of thy selfe thou doest nothyng els, but deceaue thy selfe. The holye ghoste doeth alwayes declare hym selfe by hys fruitfull & gracious giftes, namelye, by the worde of wysedome, by the worde of knowledge, whyche is the vnderstandynge

1.Co.12 of the Scriptures, by faith, in doyng of miracles, by healyng them that are diseased, by prophecie, whych is the declaration of Gods mysteries, by discernyng of spirites, diuersitie of tongues, interpretation of tongues, and so foorth. All whiche giftes, as they procede from one spirite, and are seuerally geuen to manne, accordynge to the measurable distribution of the holye ghoste: Euen so doo they bryng men, and not withoute good cause, into a wonderful admiration of Gods diuine power.

Who wylle not meruaile at that whyche is written in the Actes of the Apostles, to heare theyr bolde Confession, before the Councell at Jerusalem: and to consyder that they wente away with ioy and gladnesse, reioycynge that
Actes.5. they were compted woorthie to suffer rebukes and checkes for the name and faithe of Chriſte Jesus? This was the mightie worke of the holy ghoste, who because he geueth pacience and ioyfulnesse of harte in temptation and affliction, hathe therefore woorthyly obteyned thys name in holye Scripture, to bee called a comforter. Who wyl not also meruayle, to rede the learned and heauenly sermons of Peter, and the other disciples, consideryng that they were neuer brought vp in schole of lernyng, but called euen from their nettes, to supply romes of Apostles. This was likewise the mighty worke of the holy ghost, who because he doth instruct the hartes of the simple, in the true knowledge of God, and his holy word, is most iustly tearmed

med by this name and title, to be the spirite of truth. Eusebius in his ecclesiasticall history, telleth a strange story, of a certain learned & subtile philosopher, who beeynge an extreme aduersarie to Christe and his doctrine, coulde by no kynde of learnynge, bee conuerted to the fayth, but was able to withstand all the argumentes that could be brought against hym wt lyttle or no labour. At length there started vp a poore symple man, of smalle wytte, and lesse knowledge, one that was reputed among the learned as an ydeote: And he on Gods name, would nedes take in hand to dispute with this proude philosopher. The byshoppes and other learned men standyng by, were meruaylously abashed at the matter, thynkynge that by hys doynges, they shoulde bee all confounded, and put to open shame. Be notwithstandyng goth on, and begynnynge in the name of the Lorde Jesus, brought the Philosopher to such poynt in the ende, contrary to all mens expectation: that he coulde not chuse, but acknowledge the power of God in his wordes, & to geue place to the truth. Was not this a myraculous worke that one silly soule of no learnyng, should doo that which many bishops of great knowledge and vnderstandyng, were neuer able to bryng to passe? So true is that saying of Bede, wher the holy ghoste doth instruct and teache, there is no delaye at all in learnynge. Muche more might here be spoken of the manyfolde gyftes and graces of the holy ghost, moste excellent & won-

Iohn. 14.

Libri 10 Cap. 3.

Hamo super lucam.

wonderfull in our eyes. But to make a longe discourse throughe all, the shortnes of time will not serue. And seing ye haue heard the chiefest, ye may easily conceaue and iudge of the rest. Now were it expedient, to discusse thys question: whether all they whiche boste and bragge that they haue the holy ghost, doo truely challenge this vnto thē selues or no. Whiche doubt because it is necessarye and profytable, shall (God wylling) be dissolued in the next part of this Homely. In the meane season, lette vs (as we are moste bounde) geue hartye thankes to God the father, and his sonne Jesus Christ, for sending downe this comforter into the world, humbly besechyng hym, so to woorke in oure hartes, by the power of thys holy spirite: that wee beynge regenerate and newelye borne agayne in all goodnes, righteousnes, sobrietie, and truthe, maye in the ende, be made partakers of euerlastyng lyfe in hys heauenly kyngdome, throughe Jesus Christ our onely Lorde and Sauiour. Amen.

The second parte of the Homely concernynge the Holye ghoste, dissoluynge thys doubt: whether all men ryghtly, chalenge to them selues the holy ghoste, or no.

Ihō. 14. and. 15,

OUr Sauiour Christ departing out of the worlde vnto hys father, promised his disciples, to sende downe an other comforter that shuld continue

tinue with them for euer, and direct them into al truth. Which thing to be faythfully & truely perfourmed, the scriptures do sufficiently bear witnes. Neither must we thinke that this conforter was eyther promised, or els geuen, onlye to the appostles: but also to ỹ vniuersal church of Chryst dispersed through the hole world. For vnlesse the holy ghost had ben alwaies present, gouernyng and preseruyng the Churche from the beginning: it coulde neuer haue sustayned so manye, and so gret bruntes of affliction and persecution: with so lytle damage and harme as it hath. And the wordes of Chryst are moste playne in this behalfe, saying: that the spyryte of trueth should abyde with them for euer, that he woulde be wyth them alwayes (he meaneth by grace, vertue, and power,) euen to the worldes ende. Also in the praier that he made to his father, a litie before his death, he maketh intercession, not onely for hym self and hys Apostles but indifferentlye for all them that shoulde beleue in hym through theyr wordes, that is to wit, for hys whole Church. Agayne S. Paule saith: If any man haue not the spirite of Chryst the same is not hys, Also in the wordes folowinge, we haue receaued the spirite of adoption, wherby we cry, Abba father. Hereby then it is euidente and playne to all men, that the holye ghost was geuen, not only to the Apostles: but also to the whole body of Chrystes congregation, although not in lyke forme and maiestie as he came downe at the feast of Pentecost.

Ihō. 24. Mat. 22

thon. 17.

Roma. 8

tbion.

But

But now herein standeth ỹ controuersie: whether all men do iustly arrogate to them selues, ỹ holy ghost or no? The bishops of Rome, haue for a longe time made a sore chaleng therunto. reasoning for them selues after thys sort. The holy ghost (say they) was promised to ỹ church and neuer forsaketh the Churche. But we are the chiefe heades, and the principal part of the church, therfore we haue ỹ holy ghost for euer, and whatsoeuer things we decre, are vndoubted verities, and oracles of the holy ghost.

That ye may perceaue the weakenes of this argumēt, it is nedefull to teach you, first, what the true Church of Chryst is, and then to conferre the church of Rome therwith, to discerne how wel they agre together. The true church is an vniuersal congregation, or felowshyp of gods faythfull and elect people, built vpon the foundation of the Apostles and Prophets, Je-
Eyhe. 2. sus Christ himself being the head corner stone. And it hath alwayes three notes or markes, whereby it is knowen: pure and sounde doctrine, the Sacramentes ministred accordyng to Chrystes holy institution, and the righte vse of ecclesiasticall disciplyne. Thys discription of the churche, is agreable both to the scryptures of God, and also to the doctryne of the aunciēt fathers, so that none maye iustlye fynde faulte therewith.

Now yf ye wyl compare this with the church of Rome, not as it was at the beginning, but as it is presently, and hath bene for the space of

it.

ix.hundreth yeres and odde: you shall wel perceaue the state thereof, to be so far wide frō the nature of the true church, that nothing can be more. For neither are they built vpon the foundation of the Apostles and Prophetes, retayninge the pure and sounde doctryne of Christ Jesu: neither yet do they order, either the Sacramentes, or elles the ecclesiasticall keyes in such sorte, as he did fyrst institute and ordayne them. But haue so intermyngled theyr owne traditions and inuentions, by choppyng and chaungynge, by addyng and pluckinge away that nowe they may seme to be conuerted into a new guise. Christ commended to his church, a sacrament of his body and bloud. They haue chaunged it into a sactifice for the quycke and the dead. Christ dyd minister to hys Apostles, and the Apostles to other men, indifferentlye vnder both kyndes. They haue robbed the lay people of the cuppe, sayinge: that for them one kynde is sufficient. Christe ordayned no other element to be vsed in Baptisme, but onely water, wherevnto when the word is ioyned, it is made (as S. Augustine saith) a ful and perfect Sacrament. They beyng wiser in their owne conceyt, then Christe, thinke it is not well nor orderly done, vnlesse they vse coniuration, vnlesse they halowe the water, vnlesse there be oyle, salte, spyttle, tapers, & such other dumme ceremonyes, seruing to no vse, contrary to the playne rule of Paule, who willeth all thynges to be done in the Churche, vnto edification.

Augusti

1.Co.14

Christ

Chryſt ordained the auethoritie of the keyes, to excommunicate notorious ſynners, and to abſolue them which are truely penitent. They abuſe this power at theyr own pleaſure, aſwell in curſyng the godly, wyth bell, boke, and candell, as alſo in abſoluing the reprobate, whych are knowen to be vnworthye of any Chriſtian ſocietie. Whereof he that luſte to ſee examples, let hym ſearch theyr lyues. To be ſhorte, looke what our Sauiour Chryſt pronounced of the Scribes and the Phariſeis in the Goſpell, the ſame may be boldely and with kaſe conſcience, pronounced of the biſhops of Rome, namely ỹ they haue forſaken, & dayly do forſake, the commaundements of god, to erect and ſet vp their owne conſtitutions. Which thing beyng true, as al they which haue ani light of Gods word muſt nedes confeſſe, we may wel conclude, accordynge to the rule of Auguſtyne: That the Biſhoppes of Rome and theyr adherentes, ar not the true Church of Chryſt, muche leſſe then to be taken as chiefe heades and rulers of the ſame. Whoſoeuer (ſaith he) do diſſent from the Scryptures concernyng the head, although they be founde in all places wher the Churche is appointed: yet are they not in the Churche. A playne place, concludyng directlye agaynſt the Church of Rome. Where is nowe the holy ghoſt, which they ſo ſtoutelye do clayme to thẽ ſelues? Where is now the ſpirite of truth, that will not ſuffer them in any wyſe, to erre? If it be poſſible to be there, where the true Church

Aug. contra petiliani donatiſtæ Epiſtolam. Cap. 4.

is

is not, then is it at Rome: otherwyse, it is but a vayne bragge and nothynge elles. Saynte Paule (as ye haue harde before (saith: If anye man haue not the spirite of Chryst, the same is not his. And by turning the wordes, it may be as truely sayd: yf any man be not of Chryst, the same hath not hys spirite. Nowe, to discerne who are truelye hys, and who not, wee haue thys rule geuen vs: that his shepe do alwayes heare hys voyce. And S. John sayth: He that is of God, heareth Goddes worde. Where of it followeth, that the Popes, in not hearynge Chrystes voyce, as they ought to doo, but preferrynge theyr owen decrees, before the expresse word of God, do playnely argue to the world that they are not of Chryste, nor yet possessed with hys spiryte.

Joh. 10.

John. 8.

But here they wyll alledge for them selues, that there are dyuers necessarye poyntes, not expressed in holy scrypture, which were left to the reuelation of the holye ghoste: who beyng geuen to the Churche, accordynge to Chrystes promyse, hath taughte manye thynges from tyme to tyme, whyche the Apostles coulde not then beare.

Joh. 16.

To thys we maye easelye aunswere, by the playne wordes of Chryste, teachynge vs, that the proper offyce of the holye Ghoste is, not to institute and bryng in newe ordynaunces, contrary to hys doctrine before taught: but to expounde and declare those thynges, which he had before taught, so that they myght be well

and

Ihō. 16. and truely vnderstode. When the holye ghost (saith he) shall come, he shall leade you into all truth. What truth doth he meane? anye other then he hym selfe hadde before expressed in hys worde? no. For he sayth: He shall take of myne and shewe it vnto you. Agayne, he shall bringe you in remembraunce of all thynges, that I haue tolde you. It is not then the duetye and Ihō. 13. parte of anye Christian, vnder pretence of the holye ghost, to bryng in hys owne dreames & phantasyes into the Churche: but he must dylygentlye prouyde, that hys doctryne and decrees, be agreable to Christes holy Testament. Otherwyse, in makyng the holy ghost the aucthour thereof, he doth blaspheme and belye the holy ghost, to his owne condempnation.

Nowe to leaue theyr doctryne, and come to other pointes: what shal we iudge or thinke of the popes intollerable pryde? The scrypture sayeth, that God resisteth the proude, and sheweth grace to the humble. Also it pronounceth Math. 5 them blessed, which are poore in spirite, promysing that they which humble them selues, shall be exalted. And Christ our Sauiour willeth al Mat. 24 his to learne of hym, because he is humble and meke. As for pryde (S. Gregory sayth) it is the Ecclesia. rote of al mischiefe. And S. Augustine iudgement is this: that it maketh men deuilles. Can any man then, which eyther hath, or shall read the Popes lyues, iustly saye, that they had the holy ghost within the? Fyrst, as touchyng that they wyll be termed vniuersall Bysshopes, and

heades

heades of all Christian Churches, through the world, we haue the iudgement of Gregory expressely agaynst them: who wryting to Mauricius the Emperor, condempneth John Byshop of Constantinople in that behalfe, calling hym the prince of pride, Lucifers successor, and the forerunner of Antichrist. Saint Bernard also agreeyng therunto, sayth: What greater pride can there bee, then that one man shoulde preferre his own iudgement, before the whole congregation, as though he onely had the spirite of God? And Chrysostome pronounceth a terrible sentence against thē, affirming playnlye, that whosoeuer seketh to be chief in earth, shall fynde confusion in heauen. And that he whiche striueth for the supremacy, shall not be reputed among the seruantes of Christ. Again he saieth: To desire a good woorke, it is good: But to couet the chiefe degree of honour, it is mere vanitie. Do not these places sufficientlye conuince their outragious pryde, in vsurpyng to them selues a superioritie aboue all other, aswell ministers and Byshops, as kinges also, and Emperours? But as the Lion is knowen by his clawes: so let vs learne to knowe these men by their dedes.

Libri, 4. epist. 76

Sermo 3 de resur. domi.

Dialogorum lib 3

Chrisost. super Matth

What shall wee saye of hym, that made the noble kyng Vandalus, to be tyed by the necke with a chaine, & to lye flat downe before his table, there to gnawe bones like a dogge? Shall we thinke that he had Gods holy spirite within hym? and not rather the spirite of the deuil?

Sabellicus ennead 9 libri 7

Suche a tyraunte was Pope Clement the vi. What ſhall we ſaye of hym, that proudely and contemtuouſly troade Frederycke the Emperoure vnder hys feete, applyinge that verſe of the pſalme vnto hym ſelfe: Thou ſhalte go vpon the Lyon and the Adder, the yonge Lyon and the Draggon thou ſhalt treade vnder thy foote: Shall we ſay that he had gods holy ſpirite within hym: and not rather the ſpyryte of the deuill: Such a tyraunt was pope Alexander the third. What ſhall we ſaye of hym, that armed and animated the ſonne againſt the father, cauſing hym to be taken, and to be cruelly famiſhed to death, contrary to the law both of God & alſo of nature: Shall we ſay that he had Gods holy ſpirite within hym: and not rather the ſpirite of the deuyll: Suche a tiraunt was Pope paſcall the ſeconde. What ſhall we ſaye of him, that came into the Popedome like a For, that raigned lyke a Lion, and died like a dogge: Shall we ſay that he had Gods holy ſpirite within him: and not rather the ſpyryte of the deuill: Suche a tyrante was Pope Boniface the eyghte. What ſhall wee ſaye of him that made Henrye the Emperoure, wyth hys wyfe and hys younge chylde, to ſtande at the gates of the Cytye in the rough wynter, bare footed and bare legged, onely clothed in lincie wolſie, eatynge nothynge from mornynge to nyghte, and that for the ſpace of three dayes: Shall we ſaye that he had Gods holye ſpirite wythin hym: and not rather the ſpirite of the deuil:

Pſal. 90

deuyll: Suche a tyraunte was Pope Hyldebrande, moste worthy to be called e firebrande, yf we shal terme hym as he hath best deserued. Many other examples might here be alleged. As of Pope Jone the harlot, ỹ was delyuered of a chylde in the hygh streate, goyng solempnlye in procession. Of Pope Julius the seconde, that wylfullye caste Saint Peters keyes into the ryuer Tiberis. Of Pope Urban the syxte, that cause. v. Cardinalles to be put in sackes and cruellye drowned. Of Pope Sergius the thirde, that persecuted the dead bodye of Formosus his predecessour, when it had bene buryed eyght yeares. Of Pope John the. xiiii. of that name, who hauing hys enemye deliuered into hys handes, caused hym fyrste to be strypped starke naked, his bearde to be shauen, and to be hanged vp a whole day by the heere, then to be sette vpon an Asse, with hys face backewarde towardes the tayle, to be caryed round aboute the Citie in despyghte, to be myserably beaten with roddes, laste of all, to be thurste oute of hys countrey, and to be banyshed for euer. But to conclude and make an ende, ye shall briefely take thys shorte lesson. Wheresoeuer ye fynde the spyryte of arrogancye and pryde, the spirite of enuye, hatred, contention, crueltye, murther, extorcion, wytchecrafte, necromancye. &c. Assure youre selues, that there is the spiryte of the deuyll, and not of God, albeit they pretende outwardlye to the worlde neuer so muche holynesse. For as the

Goſpell teacheth vs, the ſpyryte of Jeſus is a good ſpirite, an holye ſpirite, a ſwete ſpirite, a lowly ſpirite, a mercifull ſpirite, full of charite and loue, full of forgeueneſſe and pitie, not rendryng euyll for euyll, extremitie for extremytie: but ouercommynge euyll with good, and remyttyng all offence, euen from the hart. Accoꝛding to which rule, if any man liue vpright lye: of hym it maye be ſafely pꝛonounced, that he hath the holye ghoſte wythin hym. If not, then is it a playne token, that he doeth vſurpe the name of the holy ghoſt in vayne.

Therfoꝛe (dearely beloued) accoꝛdyng to the good counſell of Saint Jhon. beleue not eueri ſpirite: but fyꝛſt trye them, whether they be of
1. Jhō. 4. God, oꝛ no. Many ſhal come in my name (ſaith Chꝛiſt) and ſhall tranſfourme them ſelues into
Mat. 24. Aungels of lyght, deceauyng (if it be poſſyble) the verye electe. They ſhall come vnto you in ſhepes clothyng, beynge inwardly cruell and
Math. 7. rauenynge wolues. They ſhall haue an outewarde ſhewe of great holynes, and innocencie of lyfe: ſo that ye ſhall hardely, oꝛ not at all diſcerne them, But the rule that ye muſte folowe
Luke. 6. is this: To iudge them by their fruites. Which if they be wicked and nought: then is it vnpoſſible that the tree of whō they pꝛoceade ſhould be good. Such were all ỹ Popes and pꝛelates of Rome, foꝛ the moſt parte, as doth well appeare in the ſtoꝛye of theyꝛ lyues, and therefoꝛe they are woꝛthely accompted among the number of falſe Pꝛophetes, & falſe Chꝛyſtes, whiche

Decea-

deceaued the worlde a long while. The Lorde of heauen and earth defende vs from theyr tyrannye and pryde, that theyneuer enter into hys vyneyarde agayne, to the dysturbaunce of hys seely poore flocke: but that they maye be vtterlye confounded and putte to flyght, in all partes of the worlde. And he of hys great mercye, so worke in all mens hartes, by the myghtye power of the holy ghost, that the comfortable Gospell of hys sonne Chryst, maye be truely preached, truely receaued, and truely folowed, in all places, to the beatynge downe of synne, death, the Pope, the deuyll, and all the kyngedome of Antichriste, that the scattered and dispersed shepe, beynge at length gathered into one folde, we may in the ende, rest all together in the bosome of Abraham, Isaac, and Jacob, there to be partakers of eternal and euerlasting lyfe through the merites and death of Jesus Chryst our Sauiour.
Amen.

An Homely, for the dayes of Rogation weeke.

That all good thinges commeth from God

I Am purposed this dai (good deuout Christen people) to declare vnto you ỹ most deserued praise and commendation of almighti God, not only in consideration of the meruelous creatiō of this world, or for the conseruation and gouernance therof, wherin hys great power and wisedome myght excellentlye appeare, to moue vs to honour and dread hym: but most specially in consideration of hys liberall and large goodnesse, which he daily bestoweth on vs his reasonable creatures, for whose sake, he made thys whole vniuersall worlde, wyth all the commodityes and goodes therin. Whych hys singuler goodnes, well & diligently remembred on our part, should moue vs (as duetie is) again with harty affectyon to loue hym, and wyth worde and dede to prayse hym, and serue him all the daies of our lyfe. And to thys matter, beyng so worthy to entreate of, and so profitable for you to heare, I trust I shal not nede wyth muche circumstance of wordes to stirre you to geue your attendaunce, to heare what shalbe sayd. Only I wold wish your affection inflamed in secret wyse within your selfe, to rayse vp some motion of thankes geuynge, to the goodnesse of almighty God, in euery such point as shalbe ope-

ned

ned by my declaration particularly vnto you. For els what shall it auaile vs to heare & know ỹ great goodnes of god towards vs, to know that what soeuer is good, procedeth from him as from the principall fountayne, and the only auctour, or to know, that whatsoeuer is sente from hym, must nedes be good and holsome: if the hearyng of such matter, moueth vs no further, but to knowe it onely? What auayled it the wise men of the world, to haue a knowlege of the power and diuinitie of God, by the secret inspiration of hym: where they did not honor and glorify him in their knowledges, as God? What praise was it to them, by the consideration of the creation of the world, to behold his goodnes: and yet were not thankful to him agayne for his creatures? What other thing deserued this blindnes, and forgetfulnes of them at Gods handes, but vtter forsaking of hym? and so forsaken of God, they could not but fall into extreme ignorance & error. And although they much estemed them selues in their wittes and knowledge, and gloried in their wisdom: yet vanyshed they awaye blyndely, in their thoughtes became fooles, & perysshed in their folly. There can be none other ende of such as draweth nygh to God by knowledge, & yet departe frome hym in vnthankfulnes, but vtter destruction. This experiẽce saw Dauid in his dayes. For in his Psalme he sayeth, Beholde, they which withdrawe them selues from thee, shall perysshe, for thou haste destroyed them all Psal. 72

that are straied frō thee. Thys experience was
Hier. 17 perceaued to be true, of that holy prophet Hieremie. O Lorde (saith he) whatsoeuer they be that forsake thee, shalbe confounded, they that depart from thee, shalbe wrytten in the earth, and sone forgotten. It profiteth not (good people) to here the goodnes of God declared vnto vs: yf our hartes be not inflamed therby to honour & thank him. It profiteth not the Jewes which were gods elect people, to here much of God, seyng that he was not receaued in theyr hartes by faith, nor thanked for hys benefytes bestowed vpon them. Their vnthankefulnesse was the cause of their destruction. Lette vs eschewe the maner of these before rehearsed, and folowe rather the example of that holy Apostle Saynt Paule: whiche, when a depe meditation he dyd behold the maruelous proceadinges of almyghty God, and considered his infinite goodnesse, in the ordering of his creatures, he
Rom. 11 brast out into thys conclusion. Surelye (sayth he) of hym, by hym, and in hym, be all thynges. And thys once pronounced, he stake not styl at thys pointe: but forthwith thervpon, ioyned to these wordes. To hym be glorye and prayse for euer. Amen. Vpon the grounde of whych wordes of Saint Paul (good audience) I purpose to buyld my exhortation of this day, vnto you. Wherin I shall do my endeuour, first to proue vnto you, that all good thinges cōmeth down to vs from aboue, from the father of lyghte. Secondly, that Jesus Christ hys sonne, & our saui-

sauioure, is the meane by whom we receaue his liberall goodnes. Thirdly, that in the power and vertue of the holye ghoste, we be made mete and able to receaue hys gyftes and graces. Which thynges distinctly and aduisedlye considered in our myndes, must nedes compel vs, in most lowe reuerence, after our bounden duetie, alwaies to render him thankes againe, in some testification of our good hartes, for his desertes vnto vs. And that the intreatinge of this matter in hande may be to the glory of almighty god: let vs in owne faith and charitie, cal vpon the father of mercy, from whom commeth euery good gift, and euery perfect gift by the meditation of hys welbeloued sonne oure Sauiour, that we may be assisted with the presence of his holy spirite, and holsomely on both our partes, to demeane our selues in speaking and hearyng, to the saluation of our soules.

In the beginning of my speakyng vnto you (good Christen people) suppose not, that I doo take vpon me, to declare vnto you the excellent power, or the incomperable wisedome of almighty God: as though I would haue you beleue that it myghte bee expressed vnto you by wordes. Nay, it may not be thought, that that thyng may be comprehended by mans words, that is incomprehensible. And to muche arrogancie it were, for dust and ashes, to think that he could worthely declar his maker. It passeth farre tht darke vnderstanding and wisdom of a mortall man, to speake sufficiently of that di-

tyne maiestie, which the Aungels can not vnderstand. We shall therfore lay apart to speake of that profounde and vnsearcheable nature of almyghty God, rather acknowledgynge oure weaknes: thē rashely to attempt that is aboue all mans capacitie to compasse. It shall better suffyse vs in lowe humilitie, to reuerence and dread his maiestie, which we can not comprise: then by ouermuche curyous searchinge, to be ouercharged with the Glorye. We shall rather turne our whole contemplation, to aunswer a whyle hys goodnes towardes vs wherein we shalbe much more profitably occupied, & more may we be boulde to search. To consyder thys great power he is of, can but make vs dread & feare. To consider his high wisdome, might vtterly discomfort our frailtie, to haue any thing adoo with him. But in consideration of his inestimable goodnes, we take good hart againe to trust well vnto hym. By hys goodnes we be assured to take hym for our refuge, our hope, & comfort, our merciful father, in all the course of our liues. His power and wisedom compelleth vs to take him for God omnipotent, inuisible, hauyng rule in heauen and in earth, hauing al thinges in hys subiection, and wyll haue none in councell with hym, nor any to aske the reasō of his doyng. For he may do what lyketh hym, & none can resist him. For he worketh all thinges in hys secret iudgement of hys owne pleasure, yea euen the wicked to damnation, sayth Salomon. By the reason of thys nature, he is

Dani. 9.

called

called in the scriptur, cõsuming fire, he is called a terrible and fearefull God. Of thys behalfe therefore, we maye haue no familiaritie, no accesse vnto him: but his goodnes againe temperete the rigour of his high power, & maketh vs bould, & putteth vs in hope, that he wil be conuersaunt with vs, and easye vnto vs. It is his goodnes that moueth hym to say in scripture: It is my delight to be with the chyldrẽ of men. It is hys goodnes that moueth hym to call vs vnto him, to offer vs hys frendshyp & presence. It is hys goodnes that pacientlye suffreth our straying from him, and suffreth vs long, to win vs to repentaunce. It is of hys goodnes, that we be created reasonable creatures: where els he might haue made vs bruite beastes. It was hys mercy to haue vs borne amonge the number of Christen people, & therby in a much more nighnes to saluation: where we myghte haue ben borne) yf hys goodnes had not ben) among the Paynimes cleane voyd from God, and the hope of euerlasting lyfe. And what other thing doth hys louinge & gentle voyce, spoken in his worde, where he calleth vs to his presence and frendshyp, but declare his goodnes only without regard of our worthines? And what other thinge doth stirre hym to call vs to him, when we be strayed from him, to suffer vs pacientlye, to wyn vs to repentaũce: but only his singuler goodnes, no whit of our deseruing? Let them al come together ỹ be now glorified in heauen, & let vs heare what aũswere they wil make in

Prou. 16
Hebr. 11
Prou. 8.

these.

these poyntes afore rehearsed, whether theyr fyrst creation was of gods goodnes, or of them
Psal. 10. selues. Forsoth, Dauid would make aunswere for them all and saye: Know ye for suerty: euen the Lord is God, he hath made vs and not we oure selues. If they were asked agayne: who shoulde be thanked for theyr regeneration: for theyr iustification: and for they saluation: whether their deserts: or gods goodnes only: Although in this point, euery one confesse sufficiently the trueth of this matter in hys owne person: yet let Dauid aunswere by the mouth of them al at thys tyme, who can not chose but saye: Not to vs, O Lorde, not to vs but to thy name, geue al the thank, for thy louyng mercy, and for thy truethes sake. If we should aske agayne from whence came theyr glorious workes & dedes which they wrought in their liues, wherwith god was so highly pleased and worshypped by them: let some other witnesse be brought in, to testifye thys matter, that in the mouthe of. ii. or. iii. may the trueth be knowen.
Esay. 26 Verely that holye Prophete Esay beareth recorde, and sayth: O lord, it is thou of thy goodnes ỹ hast wrought all our workes in vs: not we our selues. And to vphoulde the trueth of thys matter, agaynst all iusticiaries and Hipocrites, which rob almyghty god of his honour, and ascribe it to them selues: Saint Paule bringeth in hys beleife. We be not (saith he) sufficient of oure selues, as of oure selues, once to
1. Cor. 3 thinke any thing: but al our ablenes is of gods

goodnes

goodnes. For he it is, in whom we haue al our beynge, our lyuynge and mouynge. If ye wyll knowe furthermoze, wher thei had ther giftes and sacrifices, which thei offred continualli in theyr liues, to almightie god: they can not but agree with Dauid, wher he sayth: Of thy liberall hande O Lorde, we haue receiued that we gaue vnto thee. If this holy company therfore confesseth so constantly, that al the goods and graces, wherewith they were indued in soule, came of the goodnes of god onelye: what more can be sayd, to proue that al that is good, commeth from almyghty god? It is mete to think that all spiritual goodnes commeth from god aboue onelye? that all other good thynges, eyther of nature or of fortune (as we call theym) commeth of any other cause? Doth God of his goodnes adourne the soul, with al the powers thereof, as it is? and commeth the giftes of the body, wherewith it is indued, from any other? If he doth the more, can not he do the lesse? To iustifye a sinner, to newe creat him from a wicked person, to a righteous man, is a greter act (saith S. Augustine) then to make such a new heauen and earth, as is alredy made. We must nedes agree, that whatsoeuer good thynge is in vs, of grace, of nature, of fortune: is of God onely, as the onely aucthour and worker. And yet it is not to be thought, that God hath created al this whole vniuersall world as it is, and thus once made, hath geuen it vp to be ruled and vsed after our owne wyttes & deuyse, and

Acts. 17

Para. 29

so

so take no more charge therfore: As we see the Shipwryght, after he hath brought his ship to a perfect ende, thē deliuereth he it to the maryners, and take no more cure therof. Nay, God hath not so created the worlde, that he is careless of it: but he styll preserueth it by hys goodnes, he styll stayeth it in hys creation. For elles without his special goodnes, it could not stand
Hebre. 1. longe in hys condition. And therfore S. Paul
Hebre. 3 sayth: that he preserueth all thinges, & beareth them vp styll in hys worde, lest they should fall without hym, to their nothing againe, wherof they were made. If hys speciall goodnes were not euery wher present: euery creature should be out of order, & no creature should haue hys propertye wherein he was fyrste created. He is therefore inuisibly euery where, and in euerye creature, and fulfilleth both heauen and earth with hys presence. In the fyre to geue heate, in the water to geue moisture, in ỹ earth to geue fruite, in the hart to geue hys strength, yea, in our bread and drynke, he is to geue vs noryshement, where without hym, the bread & drynke cannot geue sustenance, nor the hearbe health, as the wyse man playnely confesseth it, saying:
Sap. 16 It is not the increase of fruites, that feadeth men, but it is thy worde (O Lorde) which preserueth them that truste in thee. And Moses a-
Deut. 8. greeth to the same when he sayth: Mans lyfe resteth not in breade onely, but in euery worde whyche proceadeth out of Gods mouth. It is neither the hearbe, nor the plaster, that geueth

health of them selues: but thy worde. O Lord (saith the wyse man) which healeth all thyngs Sap. 19
It is not therfore the power of the creatures, which worketh theyr effectes, but the goodnes of God whiche worketh in them. In his word truely, doeth all thynges consyst, by that same word that heauen & earth were made, by the same are they vpholden, maynteyned, & kepte in order (saith S. Peter) and shalbe, til almighty God shal withdraw his power from them, and speake theyr dyssolutyon. If it were not thus, that the goodnes of God were effectually in his creatures to rule them: howe could it be, that the mayn sea, so raging and labouring, to ouerflowe the earth, coulde be kepte within his bondes and bankes as it is? That holy mā Job, euidētly spied the goodnes of god in this pointe, and confessed, that yf he had not a speciall goodnes to the preseruation of the earth, it coulde not, but shortly be ouerflowed of the sea. Howe could it be, that the elementes so diuers and contrarye as they be amonge theym selues, should yet agre and abide together in a concord, without destruction one of an other, to serue our vse: yf it came not onelye of Gods goodnes so to temper thē? Howe could the fire not burne and consume all thynges: yf it were lefte loose to go whither it would, and not staied his sphere by the goodnes of God, measurably to heat these inferiour creatures to their ryppynge? Consyder the huge substaunce of the earth, so heauy and gret as it is. How could it 2. Pet 3

so

so stande stablie in the place as it doth: if Gods goodnes reserued it not so forvs to trauail on:

Psa.103 It is thou O Lord (saith Dauid) whiche haste founded the earth in his stabilitie, and duryng thy word, it shall neuer rele or fal downe. Consider the great strong beastes and fyshes, farre passing the strength of man: how fierce soeuer they be and strong yet by the goodnes of God, they preuayl not against vs, but are vnder our snbiection, & serue our vse. Of whom came the inuention, thus to subdue them, and make thē fytte for our commodities? Was it by mannes braine? Nay rather this inuention came by the goodnes of God, which inspired mans vnderstanding to haue his purpose of euery creature Who was it (saith Job) that put wyl and wisedome in mans head, but god only of his goodnes? And as the same saith agayne, I perceiue that euery man hath a mynde: but it is the in-

Job. 33. spiration of the almightye, that geueth vnderstādiug. It could not be verilie (good Christen people) that man of hys owne witte vnholpen, should inuēt so many and diuers deuises, in al craftes and sciences: except the goodnes of almighty God had bene presente with men, and had stirred their wyttes & studyes of purpose, to knowe the natures and disposition of al his creatures, to serue vs sufficiently in our nedes and necessities. Yea, not onely to serue our necessities, but to serue oure pleasures & delyght, more then necessitie requireth. So liberall is Gods goodnes to vs, to prouoke vs to thanke

hym: yf any hartes we haue. The wyse man in hys contemplation by hym selfe, could not but graunt this thing to be true, that I reason vnto you. In his handes (saith he) be we and our wordes, and al our wisdome, and all our sciences and workes of knowledge. For it is he, that gaue me the true instruction of his creatures, both to know the disposition of the world, and the vertues of the elementes, the begynnynge and ende of tymes, the chaung and diuersities of them the course of the yeare, the order of the starres, ỹ natures of beastes, and the powers of them, the power of the windes, and thoughtes of men, the differences of planetes the vertue of rootes, and whatsoeuer is hydde, and secrete in nature, I learned it. The artificer of al these, taught me this wisdome. And further he sayth: Who can search out the thinges that be in heauen? for it is harde for vs to search suche thinges as be on earth, and in daili sight afore vs. For our wyttes and thoughtes (saith he) be imperfecte, and oure policyes vncertayne. No man can therfore, search out the meanynge in these thinges, except thou geuest wisdom and sendest thi spirite from aboue. If the wise man thus confesseth al these thynges to be of God: why should not we acknowledg it? and by the knowledge of it, to consider our duety to Godward to geue him thankes for his goodnes? I perceaue that I am farre here ouercharged, with the plentie & copie of matter, that might be brought in, for the prose of thys cause. If I

Sapi. 7,

Sapi. 9,

ſhould enter, to ſhewe howe the goodnes of almyghty god appeared euery wher in the creatures of the worlde, howe maruelous they be in their creation, how beautified in their order, howe neceſſary they be to our vſe: al wyth one voice muſt nedes graunt, theyr aucthour to be none other, but almyghtye God, hys goodnes muſt they nedes extol & magnifye euery wher: to whom be al honor and glory for euermore.

The ſecond part of this Homelye.

IN the former part of thys Homelye (good Chriſtē people) I haue declared to your cōtemplation, the great goodnes of almighty god, in ỹ creation of this world, with all the furniture therof, for the vſe and comfort of man, whereby we myghte the rather, be moued to acknowledge our duetie agayne to hys maieſtie. And I truſt it hath wrought, not onely credyte in you: but alſo it hath moued you, to render your thākes ſecretly in your hartes to almyghtye God, for hys louynge kyndnes. But yet peraduenture ſome wyll ſay, that they can agree to this, that al that is good pertaining to the ſoul, or what ſoeuer is created with vs in body, ſhould come from god as from the aucthour of al goodnes, and from none other. But of ſuche thynges as be without them both, I meane ſuche good thynges whych we call goodes of fortune, as ryches

ryches, aucthoritie, promotion, and honoure: Some men may think, that they should come of our industrye and diligence, of oure laboure and trauel, rather then supernaturally. Nowe than consyder good people, yf anye aucthoure there be of suche thynges concurraunte wyth mannes labour and endeuoure: were it mete to ascribe them to any other, then to GOD? As the paynim Phylosophers and Poetes did erre, which toke Fortune, and made her a goddesse to be honoured for suche thynges? God forbid (good Chrystian people) that thys ymagination, shoulde earnestlye be receaued of vs, that be worshippers of the true GOD, whose workes and proceadinges, be expressed manyfestlye in his worde. These be the opinions and sayinges of Infidelles, not of true Chrystyans. For they in dede (as Job maketh mentyon) beleue and saye, that GOD hath hys residence and restynge place in the cloudes, and consider nothing of our matters. Epycures they be that imagine, that he walketh aboute the coastes of the heauens, and haue no respecte to these inferiour thynges: But that all these thinges should procead eyther by chaūce and at aduenture, or els by disposition of fortune, and GOD to haue noo stroke in them. What other thynge is this to saye, then as the foole supposeth in hys harte, there is no God? Whom we shall none otherwyse reproue, then with Goddes owne wordes by the mouth of Dauid. Here my people (sayth he) for I am thy

Job, 22.

Psal, 14.

Psal. 99

God, thy very God. All the beaſtes of the wod are mine, Shepe and Oxen that wandzeth on the mountaynes. I haue the knowledge of all the foules of the ayze, the bewtie of the fielde is my handy woꝛke, mine is the whole circuite of the woꝛld, and all the plenty that is in it.

Iere. 23 And agayne by the Pꝛophete Jeremy: Thynkeſt thou, that I am a God of the place nye me (ſayth the Loꝛd) and not a God farre of? Can a man hyde him ſelfe in ſo ſecrete a coꝛner, that I ſhall not ſee him? Do not I fulfill and repleny the, both heauen and earth, ſayth the Loꝛd? Which of theſe two ſhoulde be mooſt beleued? Foꝛtune whom they paint to be blynd of bothe eyes, euer vnſtable and vncõſtant in her whele in whoſe handes they ſay theſe thynges be: Oꝛ god, in whoſe handes and power theſe things be in dede, who foꝛ his truth & conſtance, was yet neuer repꝛoued? Foꝛ hys ſyght, loketh thoꝛowe heauen and earth, and ſeeth all thynges pꝛeſently with hys eyes. Nothyng is to darke oꝛ hidden from hys knowledge, not the pꝛyuye thoughtes of mens myndes. Truth it is, that of God is all ryches, all power, all aucthoꝛitie al health, wealth, and pꝛoſperitie: of the which we ſhoulde haue no part, without hys lyberall diſtribution, and excepte it came from hym aboue. Dauid fyꝛſt teſtifieth it of riches and poſ-

Pſa. 104 ſeſſions: If thou geueſt, good lucke they ſhall gather, and yf thou openeſt thy hand, they ſhal be full of goodnes: but yf thou turneſt thy face they ſhalbe troubled. And Salomon ſayth: It

is

is the blessyng of the Lorde, that maketh ryche men. To thys agree that holye woman Anne wher she sayeth in her song: It is the lord that maketh the poore and maketh the ryche, it is he that promoteth and pulleth downe, he canne rayse a nedy man from his misery, & from the doungehill, he can lift vp a poore personage to sit with Princes, & haue the seate of glory. For all the coostes of the earth be his. Nowe if anye man will aske: what shal it auayle vs to knowe that euery good gyft, as of nature and fortune (so called) and euery perfect gyfte, as of grace, concerning the soule, to be of God, and that it is hys gyft onely? Forsoth, for many causes is it cōuenient for vs to knowe it. For so shall we know (if we confesse the truth) who ought iustly to be thanked for them. Oure pryde shalbe thereby abated, perceauing nought to come of our selues, but sinne and vice: yf any goodnes be in vs, to referre all laude and prayse for the same to almighty God. It shal make vs not to auaunce our selues before our neyghboure, to despise him for that he hath fewer gyftes, seing God geueth hys gyftes where he wyl. It shall make vs by the consideration of our giftes, not to extoll our selues before our nefghbours. It shal make ỹ wise man, not to glory in his wisedome, nor the strong man, in hys strength, nor the rich, to glory in his riches: but in the liuing God, which is aucthour of al these. Lest yf we should do so, we might be rebuked with ỹ wordes of S. Paule: What hast thou, ỹ thou hast

Psa. 10.

1. Reg. 2.

Iere. 9.

1. Cor. 4.

not receaued? and yf thou hast receaued it, why
glorieſt in thy ſelfe, as though thou haddeſt not
receyued it? To confeſſe that all good thynges
commeth from almightie god, is a great point
of wyſedome, my frendes. For ſo confeſſinge,
Iacob. 1, we knowe whither to reſort for to haue them if
we want, as S. James byd vs, ſaying: If any
man wanteth the gift of wiſdome, let him aſke
it of god that geues it, & it ſhalbe geuen him. As
the wyſe man in the want of ſuch a lite gyfte,
made his recourſe to god for it, as he teſtifieth
in his boke. After I knew (ſayth he) that other-
Sapi. 8, wiſe I could not be chaſt, except god graunted
it. (And this was as he there writeth, hie wiſe-
dome to know whoſe gyft it was) I made haſt
to the lorde, and earneſtly beſoughte him, euen
from the rotes of my hart, to haue it, I would
to god (my frendes) that in our wantes and ne-
ceſſities, we wold go to god, as S. James bids
and as the wiſeman teacheth vs that he did. I
wold we beleued ſtedfaſtly ẏ god onely geues
them. If we did, we would not ſeke our wante
and neceſſitie of the deuil and his miniſters, ſo
oft as we do, as dayly experience declareth it.
For yf we ſtand in neceſſitie, of corporall health
whyther goo the common people, but to char-
mes, witcheraftes, and other deluſyons of the
deuil? If we knew that god were the aucthour
of this gyft: we woulde onely vſe hys meanes
appoynted, and bide his leaſure, til he thought
it good for vs to haue it geuen. If the Mar-
chaunt and worldly occupier knew, that God

is

is the geuer of ryches: he would contente hym selfe with so much, as by iust meanes approued of God he could get to his liuing, and woulde be no rycher then truth woulde suffer hym, he would neuer procure hys gayne, and aske hys goodes at the deuyls hande. God forbyd ye wil say, that any man should take his riches of the deuil. Verely, so many as increase them selues by vsurye, by extorcion, by periury, by stealth, by deceytes and craste: they haue theyr goodes of the Deuylles gyfte. And all they that geue them selues to such meanes, and haue renounced the true meanes that GOD hath appoynted, haue forsaken hym, and are become worshyppers of the Deuyll, to haue theyr lucres and auauntages. They be suche as kneele downe to the deuyll at hys byddyng, and worship him. For he promyseth them for so doynge, that he wyll geue them the worlde, and the goodes therin. They can not otherwise better serue the Deuyll, then to do hys pleasure and commaundement. And his motion and will it is, to haue vs forsake the truth, and betake vs to falsehode, to lyes, and periuries. They therefore, which beleued perfectly in their hart, that God is to be honored, and requested for ỹ gyfte of all thynges necessarye, woulde vse no other meanes to relieue theyr necessities, but truthe and veritie, and woulde serue GOD to haue competencie of all thynges necessarye. The man in hys nede, would not relieue hys want by stealth. The woman woulde not relieue her

necessitie and pouertie, by geuynge her bodye to other in adultrye for gayne. If God be the aucthour in dede of life, health, riches, and welfare, let vs make our recourse to hym, as to the aucthour, and we shal haue it, saith S. James Yea, it is hie wisdom, by the wiseman therfore, to know whose gift it is. For many other skyls it is wisedome to knowe and beleue, that all goodes and graces be of god, as the aucthour. Which thing wel cõsidered, must nedes make vs think, that we shal make accoumpte for that which God geueth vs to occupy. And therefore shal make vs to be more diligent, wel to spende them to Gods glory, and to the profyte of oure neighbour, that we may make a good account at the last, and be prayfed for good stewardes, that we may heare these wordes of oure iudge:
Mat. 24. Well done good seruaunte and faythfull, thou hast bene faithfull in litle, I wyll make the ruler ouer much, go into thy masters ioy. Besides to beleue certainely God to be the aucthour of all the giftes that we haue, shall make vs to be in scilence and pacience, when they be taken againe from vs. For as God of his mercy doth graunte vs them to vse: So otherwhyles he doth iustly take them agayne from vs, to proue our pacience, to exercyse our fayth, and by the meanes of the takyng awaye of a fewe, to bestowe the more warely those that remayne, to teach vs to vse them the more to his glory after he geueth them to vs agayne. Many there be, that with mouth can say, that they beleue that

God

God is the aucthour of euery good gift, ỹ they haue: But in the time of temptation, they goo backe from this belief. They say it in word: but denye it in dede. Consider me the vsage of the world, & see whether it be not true. Behold the rich man, that is indued with substaunce, if by anye aduersitie his goodes be taken from him, how fumeth and fretteth he: howe murmureth he, and dispayreth: He that hath the gyfte of good reputation, if his name be any thing touched by the detractour, how vnquiet is he: how busy to reuenge his dispite: If a man hath the gift of wisedom, & fortune to be taken of some euill willer for a foole, and is so reported: howe muche doth it greue hym, to be soo estemed: Thinke ye that these beleue cōstantly, that god is the aucthour of these giftes: If they beleued it verely: why should they not pacientlye suffer God to take away his giftes againe, which he gaue them freely, and lent for a tyme: But ye will say: I could be content to resigne to god such giftes, if he toke them againe frō me. But nowe are they taken from me by euil chaunces and false shrewes, by naughty wretches, howe should I take this thing pacientlye: To thys may be aunswered, that almyghtye God is of his nature inuisible, & commeth to no man bysybly, after the maner of man, to take away his giftes that he lent. But in this poynt, whatsoeuer God doth, he bringeth it about by hys instrumentes ordained therto. He hath good angels, he hath euil aungells, he hath good men,

and he hath euil men, he hath hayle and rayne, he hath winde and thunder, he hath heate and cold. Innumerable instrumentes hath he, and messengers, by whom agayne he asketh suche gyftes, as he cõmitteth to our trust, as the wise
Sap, 16 man confesseth. The creature must nedes wait to serue his maker, to be fyerce agaynst vniust men, to their punishment. For as the same auc-thour sayth: He armeth the creature, to re-uenge his enemies. And otherwhyles to the probation of our fayth, stirreth he vp such stor-mes. And therefore, by what meane and instru-ment soeuer God takes from vs his giftes, we must pacientlỹ take gods iudgmẽt in worth, & acknowledge him to be ỹ taker and geuer, as
Iob, 1, Job sayth: the Lord gaue, and the Lorde toke, when yet his enemies drowe his cattell away, & when the deuil slewe his children, and afflicted his body with a greuous sickenes. Such mete-nes was in that holy king and prophet Dauid whẽ he was reuiled of Semei in presence of all his hoste. He toke it pacientlỹ and reuyled not agayne: but as confessynge god to be the auc-thour of his innocencye and good name, and offerynge it to be at his pleasure: Let him alone
1. Re, 19 (saith he) to one of his knightes, ỹ would haue reuẽged such dispite. For god hath commaun-ded him to curse Dauid, & peraduẽture god in-tendeth thereby, to rẽder me some good turne for this curse of him to day. And though the mi-nister otherwhiles doth euil in his acte, proce-ding of malice: yet forasmuch as God turneth

hys

his euil act, to a proue of our pacience, we shuld rather submit our selfe in pacience, thē to haue indignation at Gods rod, which peraduēture whē he hath corrected vs to our murter, he wil cast it into ỹ fire, as it deserueth. Let vs in lyke maner truly acknoledge al our giftes and prerogatiues, to be so Gods giftes, that we shalbe ready to resigne them vp at his wil & pleasure agayne. Let vs throughout our whole lyues, confesse al good thinges to come of god, of what name & nature soeuer they be, not of these corruptible thinges only, wherof I haue now last spoken, but much more of al spyrituall graces, behoueable for our soul. Without whose goodnes, no mā is called to faith, or staied therin as I shal hereafter in the next part of thys Homily declare to you In the meane season, forget not what hath already bene spoken to you, forget not to be cōformable in your iudgementes to the truth of this doctrine, and forget not to practise the same in the whole state of your life, wherby ye shal obtayne ỹ blessing promysed by our sauiour Christ: Blessed be they which heare the word of God, and fulfilleth it in lyfe. Which blessing, he graunt to vs al, who raigneth ouer al, one God in trinitie, the father, the sonne, and the holy Ghost, to whom be all honour and glory for euer.

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Homelye.

I Promysed to you, to declare that all spirituall giftes and graces, cōmeth specially from God. Let vs consyder the truth of this matter, and heare what is testified fyrst of the gyfte of fayth, the fyrst entry into the Christen life, without whyche no man can please god. Fyrst S Paule cō-
Ephe, 2, fesseth it plainly, to be Gods gift, saying: Faith is the gift of God. And againe S. Peter saith:
1, Pet. 1, It is of Gods power, that ye be kept throughe faith to saluation. It is of the goodnes of god, that we foulter not in our hope vnto him. It is verely Gods worke in vs, the charitie wherewith we loue our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his mercifull hand to raise vs vp. If any wyl we haue to rise, it is he that preuēteth our will, and dysposeth vs therto. If after contrition we feele oure conscyence at peace wyth god, throwe remission of our sinne, and so be reconcyled again to his fauour, and hope to be his children & inheritours of euerlastyng lyfe: who worketh these great miracles in vs? oure worthynes? our deseruinges & endeuours? our wittes and vertue? Nay verelye. Saynt Paul wil not suffer flesh & clay to presume to such arrogancy, and therfore saith: All is of god, which hath reconciled vs to him self by Jesus Chryst. For god was in Chryst, whē he reconcyled the

world

worlde vnto hym selfe. GOD the father of all mercy wrought this high benefite vnto vs, not by his owne person: but by a meane, by no lesse meane, then his only beloued sonne, whom he spared not from anye payne and trauell, that myght do vs good. For vpon hym, he put oure sinnes, vpon him he made oure raunsome, him he made the meane betwirte vs and hymselfe, whose mediation was so acceptable to god the father, through hys profounde and perfect obedience: that he toke his act for a full satisfaction of all our disobedience, and rebellion: whose ryghteousnes, he toke to waye agaynste oure sinnes: whose redemptiō, he would haue stand agaynst our damnation. In this poynt, what haue we to muse within our selues, good frendes? I thinke, no lesse thē that which S. Paul sayd, in the remembraunce of this wonderfull goodes of God. Thankes be to almighty God, throwe Christ Jesus our Lord. For it is he, for whose sake we receiued thys hie gyft of grace. For as by hym (beyng the euerlasting wisdom) he wrought all the worlde, and that is conteyned therin: so by him onely and wholly, would he haue all thynges restored againe, in heauen and in earth. By this our heauenly mediatour therfore, do we knowe the fauour & mercy of God the father. By hym know we his wyl and pleasure towardes vs. For he is the bryghtnes of his fathers glory, and a verye cleare Image and patterne of his substaūce. It is he, whom the father in heauen delyteth to haue for hys

Rom. 7.

Ephe. 2.

Hebre. 2.

Math. 2 17.

welbeloued

welbeloued sonne, whom he aucthorised to be our teacher, whom he charged vs to here, saying: heare him. It is he by whom the father of heauen doth blesse vs, wyth all spyrituall and heauenly gyftes, for whose sake and fauoure (writeth S. John) we haue receyued grace & fauour. To this our Sauiour and mediatour hath god the father geuen the power of heauē and earth, and the whole iurisdiction and aucthoritie, to distribute his goodes & gyftes committed to hym. For so wryteth the Apostle: To euery one of vs is grace geuen, accordynge to the measure of Christes geuing. And therupon to execute his auctoritie committed, after that he had brought sinne and the deuill to captiuitie, to be no more hurtfull to hys members: he ascended vp to hys father agayne, and from thence, sent lyberall gyftes to hys welbeloued seruauntes, and hath styll the power tyll the worldes ende, to distribute hys fathers gyftes continually in hys churche, to the establishmēt and comfort therof. And by him, that almyghtie god decreed to dissolue to world, to cal al before him, to iudge both the quicke and ỹ dead. And finally, by him shal he condemne the wycked to eternall fyre in hell, and geue the good, eternal lyfe, and set them assuredly in presence with hym in heauen for euermore. Thus ye see howe al is of God, by hys sonne Christ our lord and Sauiour. Remember I saye once agayn, your duety of thankes. Let them be neuer to want, styl ioyne your selfe to continue in thankes

Ephe, 1.

John, 1.

kes geuing, ye can offer to God no better sacrifice. For he sayth hymselfe: It is the sacrifyce of prayse & thankes, that shall honour me. Which thing was wel perceiued of that holy Prophet Dauid, when he so earnestly spake to hym selfe thus: O my soule blesse thou the Lord, and all that is within me, blesse hys holye name. I say once agayne, O my soule, blesse thou the Lord, and neuer forget his manifold rewardes. God geue vs grace (good people (to know these thinges, & to feele them in our hartes. This knowledge and feling, is not in our selfe. By our self it is not possible to come by it: and great pitye it were, that we should lose so profitable knowledge. Let vs therefore mekely call vpon that bountiful spirite the holy ghoste, which proceadeth from our father of mercy, & from our mediatour Christ, that he would assist vs, and inspire vs with his presence, that in hym we may be able to heare ỹ goodnes of god declared vnto vs, to our saluation. For without hys lyuely & secrete inspiration, can we not once so much as speake the name of oure mediatoure, as S. Paule playnely testifyeth. No man can once name our Lorde Jesus Christ, but in the holy ghost: muche lesse shoulde we be able to beleue and know these gret misteries, that be obened to vs by Christ. Saint Paule sayth, that no man can know what is of God, but the spirite of God. As for vs (sayeth he) we haue receaued not the spirit of the world, but the spirit which is of God, for thys purpose: that in that holye

Psal. 50

Psa. 103.

1. Co. 22

1. Cor. 1.

spirite,

spirite, we might knowe the thynges that bee giuen vs by Christ. The wiseman saith, that in the power and vertue of the holy Ghost, rested all wisedome and all habilitie to knowe god, & to please him. For he writeth thus: We knowe that it is not in mans power, to guyde his goinges. No man can know thy pleasure, except thou giuest wysedome, and sendest thy holye spirite from aboue. Sende him down therfore
Sapi, 9. (praieth he to god) from thy holy heauens, and from the throne of thy maiestie, that he may be wyth me, and labour with mee, that so I may knowe what is acceptable before thee. Let vs with so good heart pray, as he did, and we shal not fayle, but to haue his assistaunce. For he is sone sene of thē that loue him, he will be founde of them that seke him. For very liberal and gētle is the spirit of wisedome. In his power shal we haue sufficient abilitie to know our duetye to God. In him shal we be comforted, and couraged to walke in our duety. In him shall wee be mete vessels to receue the grace of almighty God. For it is he, that purgeth and purifieth ỹ minde by his secrete working. And he onely is present euery where, by his inuisible power, & conteyneth all thinges in hys dominion. Hee lightneth ỹ heart, to conceaue worthy thoughtes of almighty God. He sitteth in the tounge of man, to stirre him to speake his honour. No language is hid frō him, for he hath the knowledge of al speach. He onely ministreth spirituall strength, to the powers of our soule and bodye

dy. To hold the wai which God hath prepared for vs, to walk ryghtly in our iourney, we must acknowledge that it is in the power of hys spiryte, which helpeth oure infyrmitie. That we may boldly come in praier, & cal vpon almyghty god as our father: It is by this holy spyrite, which maketh intercession for vs wyth contynuall sighes. If any gift we haue, wherewyth we may worke to the glory of God, and profite of our neighbour, all is wrought by hys owne and self same spirite, which maketh his distrybutions peculierly to euery man as he wyll. If any wisedome we haue, it is not of our selues, we cã not glory therin, as begon of our selues: but we ought to glory in god, from whome it came to vs, as the Prophet Hieremye writeth, Let him that reioyseth, reioyce in thys, that he vnderstandeth and knoweth me, for I am the Lord which sheweth mercye, iudgmente, and righteousnes in the earth. For in these thinges I delight, sayth the Lord. This wisedome can not be atteyned, but by the direction of the spirite of God. And therfore it is called spirituall wisedome. And no wher can we more certainly search for the knowledge of this will of God (by the whyche we must direct al our workes and dedes) but in the holy scryptures. For thei be they that testifie of him, saith our Sauioure Chryst. It may be called knowledge and learnynge, that is other where gotten oute of the word: but the wise man plainly testifieth, that they all be but vayne, whiche haue not in them

Gala. 4. Rom. 8.

1. Co. 12

Hiere. 8.

Ihon. 5.

Sap. 13 the wisdom of god. We se to what vanitie the olde Philosophers came, whyche were destytute of thys scyence, gotten and serched for, in his word. We se what vanitie the Scoole doctrine is mixed with, for that in this word they sought not the wyl of God: but rather the wil of reason, the trade of custome, the path of the fathers, the practise of the church. Let vs therfore reade and reuolue the holy scripture, both
Psal. 1. day and night. For blessed is he, that hath hys
Psa. 119 whole meditation therein. It is that, that geueth lyght to our feete to walke by. It is that
Psal. 19 which geueth wisedome to the symple and ignorant. In it maye we fynde eternall lyfe. In
Jhon. 5. the holye scriptures fynde we Christ, in Christ
Hebre. 1. fynde we God. For he it is, that is the expresse ymage of the father. He that seeth Christe,
Jhon. 14 seeth the father. And contrarywise, as Saynt
Hierome Hierome sayth: the ignorance of Scripture, is the ignorance of Christe. Not to knowe Christe, is to be in darkenes, in the myddes of our wardely and carnall lyghte of reason and Philosophie. To be withoute Christe, is to bee in folyshnes: For he is the onelye wysedome of
Collos. 2 the father, in whome it pleased hym, that all fulnes and perfection shoulde dwell. Wythe whom, whosoeuer is indued in heart by fayth, and rooted faste in charitie, hath layde a sure foundation to builde on, whereby he maye bee able to comprehende with all Sayntes, what
Ephes. 2 is the breadth, and lengthe, and depth, and to knowe the loue of Christe. Thys vnyuersall

and

and absolute knowledge, is that wysedome, which saint Paule wished these Ephesians to haue, as vnder heauen the greatest treasure that can be obtayned. For of thys wysedome the wyse man wryteth thus of his experience: All good thynges came to me together wyth her, and innumerable rychesse thorough her handes. And addeth moreouer, in that same place, she is the mother of all these thyngs. For she is an infinite treasure vnto men, whyche, who so vse, becomme partakers of the loue of God. I myght with many wordes moue some of this audience, to searche for this wysedome, to sequester theyr reason, to folow Gods commaundement, to cast from them the wittes of their braines, to fauour this wysedome, to renounce the wisedome and policie of this fonde worlde, to tast and sauour that, whervnto the fauour and wyll of God hath called them, and wylleth vs fynally to enioye by his fauoure, yf we woulde geue eare. But I wyll haste to the thyrde parte of my terte, wherein is expressed further in Sapience, how god geueth his elect an vnderstandyng of the motions of the heauens, of the alterations and circumstaunces of tyme. Which as it folowe th in wordes, more plentifully in the text whiche I haue laste cited vnto you: So it muste nedes folowe in theim, that bee indewed with thys spyrytuall wysedome. For as they can searche where to fynde this wysedome, and know of whome to aske it: so knowe they agayn, that in tyme it is found, Sapi. 7.

and can therefore attemper theim selues to the occasion of the tyme, to suffer no tyme to passe away, wherin they maye laboure for this wisedome. And to increase therein, they knowe how GOD of his infinite mercy and lenitie, geueth all men here, tyme and place of repentaunce. And they see howe the wicked (as Job
Job. 24. wryteth) abuse the same to theyr pryde: and therefore doo the godly take the better holde of the tyme, ,to redeme it out of suche vse, as it is spoyled in, by the wycked. They whyche haue thys wysedome of God, can gather by the diligent and earnest studye of the worldlynges of thys present lyfe, howe they wayte their tymes and applye theym selues to euerye occasyon of tyme, to get riches, to increase their lands and patrimonie. They see the time passe away, and therfore take holde on it, in suche wyse, that other whyles they wyll wyth losse of theyr slepe and ease, wyth sufferynge mannye paynes, catche the offer of the tyme, knowynge that, that whyche is once paste, can not be returned agayne. Repentaunce maye folowe, but remedy is none. Why should not they then, that bee spirituallye wyse in theyr generation, wayte theyr tyme to increase as faste in theyr state, to wynne and gayne euerlastyngly? They reason what a brute forgetfulnesse it were in man indewed with reason, to be ignorannte of theyr tymes and tydes: whanne they see the Turtle
Hiere. 9. doue, the Storke and the Swallow, to waite their tymes as Hieremye saythe; The storke in

the

the ayre knoweth her appoynted tymes, the Turtle and the Crane, and the Swallow, obserue the tyme of their commyng: but my people knoweth not the iudgement of the Lorde. Saint Paul willeth vs to redeme the time, bicause the dayes are euyll. It is not the counsel of saint Paule onely, but of all other that euer gaue preceptes of wisedome. There is no precept more seriously geuen and commaunded, then to know the tyme. Yea, Christian menne, for that they heare howe greuously God complayneth and threatenethe in the Scriptures, them whyche wyll not knowe the tyme of hys vysitations: are learned therby, the rather earnestly to applye theym selues therevnto. After our sauiour Christe had prophecied, wyth weepyng teares, of the destruction of Hierusalem, at the last, he putteth the cause: For that thou hast not knowen the tyme of thy visitation, O England, ponder the tyme of Gods mercyfull visitation, whyche is shewed thee from daye to day, and yet wyll not regarde it. Neither wilte thou with his punyshement, bee dryuen to thy duetie, nor with his benefites be prouoked to thankes. If thou knewest what may fall vpon thee for thyne vnthankefulnes, thou wouldest prouide for thy peace. Ephe. 2. Luke. 19

Brethren, howsoeuer the world in generalitie is forgetfull of God: let vs particularly attende to our tyme, and winne the tyme wyth diligence, and applye our selues to that lyght and grace that is offred vs. Lette vs, if Gods

fauour and iudgementes which he worketh in our tyme, can not stirre vs to call home in oure selfe, to doo that belonge to oure saluation: At the least way, let the malyce of the deuyll, the naughtynes of the world whych we see exercised in those perillous and laste tymes, wherin we see our dayes so daungerously set, prouoke vs to watche dylygentely to oure vocation, to walke and go forewarde therein. Let the myserie and shorte transitorie ioyes, spyed in the casualtie of our days, moue vs, while we haue theym in oure handes, and seriously styrre vs to bee wyse, and to expende the gracious good wylle of GOD to vs warde, whyche all the daye longe stretcheth oute his handes (as the
Esay. 65 prophete sayth) vnto vs, for the moste part his mercyfull handes, sometyme his heuy handes: that we beyng learned therby, may escape the daunger that muste nedes falle on the vniuste, who leade their dayes in felycytie and pleasure, without the knowynge of Gods wylle toward them: but sodeinly they go down into hell. Let vs be founde watchers, founde in the peace of the Lorde, that at the last day we may
Iob. 22, maye be founde without spotte, and blameles. Yea, let vs endeuour our selues (good Christian people) diligently to kepe the presence of his holy spirite. Let vs renounce all vncleannesse. For he is the spirite of purtie. Lette vs auoyde all hypocrysye. For this holye spyryte wyll flee
Sapi. 1. from that whiche is fayned. Caste we of all malice and all euyl will. For this spirite wyl neuer enter

enter into an euyll wyllynge soule. Lette vs caste awaye all the whole lumpe of synne that standeth about vs. For he wyll neuer dwell in that bodye, that is subdued to synne. We can not be sene thankful to almightye GOD, and worke suche despite to the spiryte of grace, by whom we be sanctified. If we doo oure endeuour, we shall not nede to feare, we shalbe able to ouercome al our enemies that fight against vs. Onely let vs applye our selfe to accept the grace that is offred vs. Of almyghtie GOD wee haue comforte by his goodnesse: Of oure Sauiour Christes mediation we may be sure. And thys holye spirite wyll suggeste vnto vs, that shalbe wholesome, and confirme vs in all thinges. Therfore it can not be but true, that Saynt Paule affirmeth (Of hym, by hym, and in hym bee all thynges, and in hym after thys transitorye lyfe well passed, shall we haue all thynges. For Saynt Paule sayeth: When the sonne of GOD shall subdue all thynges vnto hym, then shall GOD be all in all: If ye wyll knowe howe God shalbe all in all: Verily after this sence may ye vnderstand it, in thys world ye see, that ye bee fayne to borowe many thynges to our necessitie, of many creatures, there is no one thyng that suffyseth all oure necessities. If we be an hungred, we luste for breade. If we be a thyrst, we seke to be refreshed with ale or wyne. If we be cold, we seke for cloth. If we be sycke, we seke to the Phisition. If we be in heauines, we seke for comfort of our frendes

Hebr. 12

Hebr. 10

1. Co. 15

or

or of company, so that there is no one creature by it selfe, that can contente all oure wantes and desires. But in the worlde to come, in that euerlastynge felicitie, we shall no more begge and seke oure particuler comfortes & commodities, of diuers creatures: but we shal possesse all that we can aske and desyre, in God. And God shalbe to vs all thynges. He shalbe to vs, both father and mother, he shalbe breade and drynke, clothe, phisitians comforte, he shall be all thinges to vs: and that of muche more blessed fashion, and more sufficient contentation, then euer these creatures were vnto vs, wyth much more declaratiō, then euer mans reason is able to conceaue. The eye of man is not able to beholde, nor his eare can heare, nor it can be compassed in the harte of man, what ioye it is
1. Cor. 2 that GOD hath prepared for them that loue hym.

Let vs all conclude then with one voyce,
Ephe. 3. with the wordes of Sainte Paule: To hym whyche is able aboundauntely to do beyonde our desyres and thoughtes, accordynge to the power worckynge in vs, be glorye and prayse in hys Churche, by Chryst Jesus, for euer, worlde without ende. Amen.

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An exhortation to be spoken to suche Parysches, where they vse theyr perambulation in Rogation weke, for the ouersight of the boundes and limittes of their Townes.

Although we be nowe assembled together (good Christen people) moste pryncipallye to laude and thanke almyghty GOD for his great benefits, by beholding the fieldes plenyshed with all maner fruite, to the mayntenaunce of oure corporall necessities, for our foode and sustenaunce, and partly also to make oure humble suites in prayers to his fatherly prouidence, to conserue the same fruites, in sending vs seasonable wether, wherby we may gather in the sayde fruites, to that ende for which hys mercifull goodnes hath prouided them: Yet haue we occasion secondarilye geuen vs, in our walkes on these dayes, to consider the olde auncient boundes and lymittes belonging to our owne Towneship, and to other our neyghbours, borderyng about vs, to thyntent that we shoulde be content with oure owne, and not contenciouslye stryue for others, to the breache of charitie, by any encrochyng one vpō another, or claymyng one of the other, further then that in auncient right and custome our forefathers haue peaceably laide out vnto vs, for our commoditie and comfort. Surely a great ouersyght it were in vs, which be Christen men in one profession of fayth, dayly lokynge for that heauenly inhery-

taunce, whiche is brought for euery one of vs, by the bloudsheddyng of our Sauiour Iesus Chryst, to stryue and falle to baryaunce for the yearthlye boundes of our townes, to the dysquiet of our lyfe, betwyxte oure selues, to the wastyng of our goodes, by vayn expences and costes in the lawe. Wee oughte to remember, that oure habytation is but transytorye and shorte in thys mortall lyfe. The more shame it were to falle oute into immortall hattede among oure selues, for so brittle possessions, and so to loose oure eternall inherytaunce in heauen.

It maye stande welle wyth charitie, for a Christian man, quietly to maintayne his right and iuste title. And it is the part of euery good townes man, to preserue as muche as lyeth in hym, the liberties, fraunchises, boundes, and limittes of his town and countrey. But yet so to striue for our very rights and dueties, with the breach of loue & charitie, which is the only lyuery of a Chrysten man, or with the hurte of godly peace and quiet, by the which we be knit together in one generall felowshyp of Christes family, in one common household of God: that is vtterly forbydden. That doth God abhorre and detest, whych prouoketh almighty Gods wrath, otherwhyles to repriue vs quite of our commodities and lyberties: because we doo so abuse them for matters of stryfe, dyscorde, and discention. Sainct Paule blamed the Corinthians, for suche contencious suynge amonge

them

theym selues, to the slaunder of theyr profession, before the eunemyes of Christes religion: sayeng thus vnto them: Nowe there is vtterly a fault amonge you, bycause ye goe to lawe one wyth an nother. Why rather suffer ye not wronge? Why rather suffer ye not harme? 1.Cor.6.

If saynt Paule blameth the Christian menne, wherof somme of theim for their owne righte, went of contenciousnes so to lawe, cōmending thereby the professyon of pacience in a Christian manne: If Christe our Sauiour woulde haue vs rather to suffre wronge, and to tourne our lefte cheeke to hym whyche hath smytten the right, to suffer one wronge after an other, rather then by breache of charitie to defende our owne: In what state bee they before God, who doo the wronge? What curses doo they fall into, whych by false wytnesse, defraude eyther neyghboure or townesship of his due right and iust possession? which wyll not let to take an othe by the holy name of god, the aucthour of all truth, to set out a falsehod and a wrong? Knowe ye not (sayeth sayncte Paule) that the vnrighteous shall not inherite the kyngdome of God? What shal we then winne, to encrease a lyttle the boundes and possessyons of the earthe, and loose the possessyon of the inherytaunce euerlastyng? Let vs therfore take such heede in mayntaynynge of oure boundes and possessions: that we commytte not wronge by inchrochinge vppon other. Lette vs beware of sodeine verdite in thinges of doubte. Lette vs Math. 5 1.Cor.6

well

well aduyse oure selues to aduouche that certeinly, wherof eyther we haue no good knowledge or remembraunce, or to clayme that we haue no iuste tytle to. Thou shalte not (commandeth almightye God in hys lawe) remoue
Deu. 19, thy neighbours marke, which they of old time haue set in thine inheritaunce. Thou shalt not (saith Salomon) remoue the auncient boūdes which thy fathers haue laid: And lest we shuld
Pro. 22. esteme it to be but a lyght offence so to doo, we shal vnderstand, that it is reckned amonge the curses of God pronounced vppon synners. Accursed be he (sayth almyghty God by Moses)
Deu. 27 who remoueth his neighbors doles & markes, and all the people shall say, answeringe, Amen thereto, as ratifying that curse, vpon whom it doth lyght. They do muche prouoke the wrath of God, vpon themselues, which vse to grynde vp the doles and markes, whiche of aunciente tyme were layd for diuision of meres & balkes in the fieldes, to bryng the owners to theyr right. They do wickedly, whiche doo turne vp the auncient terries of the fieldes, that old men before tymes with great paines did tread out: whereby the lordes recordes (whiche be the tenauntes euidences) be peruerted and translated, sometyme to the disherityng of the ryghte owner, to the oppression of the poore fatherles, or the poore wydowe. These couetous menne knowe not what inconueniences they be auctours of. Sometime by suche craft and deceit, be committed great discordes and riots in the

chalenge

chalenge of theyr landes, yea sometyme murders and bludshed, wherof thou art gilty whosoeuer thou be, that geuest the occasion therof. Thys couetous practisynge thereof with thy neyghbours landes and goodes, is hatefull to almighty God. Let no man subtillye compasse or defraud his neighbour (byddeth S. Paule) in any maner of cause. For God (sayth he) is a 1. Thes. 4
reuenger of all such. God is the god of all equitie and righteousnes, and therefore forbiddeth all suche deceyte and subtiltye in hys lawe, by these wordes. Ye shall not do vniustly in iudgment, in lyne, in weyght or measure. You shall Deu. 15
haue iust balaunces, true weyghtes, and true measures. False ballance (sayth Salomon) are Prou. 11
an abhomination vnto the Lorde. Remember 20.
what Saint Paule saith: god is the reuenger of all wronge and iniustice, as we see by dayly experyence, howe, euer it thriueth vngraciously which is gotten by falsehood and crafte. We be taughte by experyence, howe almyghtye God neuer suffereth the thyrde heyre to enioye hys fathers wronge possessyons, yea, manye a tyme they are taken from himselfe, in his owne lyfe tyme. God is not bounde to defende suche possessions, as be gotten by the deuyll and hys councell. God will defend al such mens goods and possessions, which by hym are obteyned & possessed, and wyl defende them against the violēt oppressour. So witnesseth Salomō. The Prou. 2.5
Lord wyl destroie the house of the proud man: But he wil stablish the borders of the wydow.

No

Psal. 36 No doubt of it (sayth Dauyd) better is a lytle truely gotten to the ryghteous man: than the innumerable ryches of the wrongfull manne. Let vs flee therefore (good people) all wronge practises, in gettyng, mayntenynge, and defendyng our possessions, landes, and lyuelodes oure boundes and liberties, remembryng that suche possessions bee all vnder Gods reuengeaunce. But what doo we speake of house and lande? May it is sayd in scripture, that God in his yre doth roote vppe whole kyngdomes for wronges and oppressions, and dothe translate kyngedomes from one nation to an other, for vnrighteous dealyng, for wronges and riches
Daniel 4 gotten by deceit. This is the practise of the holy one (saith Daniell) to thintent that lyuynge men may know, that the most hye hath power on the kyngdomes of men, and geueth them to whom soeuer he wyll.

Furthermore, what is the cause of penurye of scarcenesse, of dearthe & famyne? any other thyng but a token of Gods yre, reuengyng our wrongs and iniuries one done to an other? Ye haue sowen muche (obraideth God by hys pro-
Agge. 2. phete Aggei) and yet bryng in lyttell, ye eate but ye be not satisfied, ye drynke, but ye be not fylled, ye cloth your selues, but ye be not warm and he that earneth his wages, putteth it in a bottomlesse purse, ye looke for muche encrease, but lo it came to little, and when ye brought it home (into your barnes) I dyd blowe it away, sayeth the Lorde. O consyder therefore the yre

of

of god against gleaners, gatherers, and incrochers vpon other mens landes and possessiõs. It is lamentable to see in some places, howe greedy men vse to plowe and grate vpon their neyghbours lande that lyeth next them, howe couetous men nowe a dayes, plowe vp so nigh the common balkes and walkes, whiche good men before time, made the greater and broder, partly for the commodious walke of his neighbour, partelye for the better shacke in harueste tyme, to the more comfort of hys poore neyghbours cattell. It is a shame to beholde the insatiablenes of some couetous persons in their doinges. That where ther auncetours lefte, of their lande, abrode and sufficient beere balke, to cary the corps to the christen sepulcher, how men pynche at suche beere balkes, whyche by longe vse and custome ought to be inuiolably kepte for that purpose. And nowe they eyther quyte ere them vp, and turne the dead body to be borne farther aboute in the hye streates: or els yf they leaue any suche mere, it is to strayte for two to walke on. These straunge inerochementes (good neighbours) should be loked vpon. These should be considered in these daies of oure perambulations. And afterwarde, the parties monyshed, & charitably reformed, who be the doers of suche pryuate gaynynge, to the slaunder of the townshyp, & to the hynderance of the poore. Your hye waies should be considered in your walkes, to vnderstand wherto bestow your daies works accordyng to the good

Statues

Statutes prouided for the same. It is a good dede of mercy, to amend the daungerous and noysome waies, whereby the poore neighbour sitting on his sely weake beast, foundereth not in the depe therof, & so the market is the worse serued, for discouraging of poore vittalers to resort thither for the same cause. I know therfore ye wyll haue youre prayers hearde before almyghty God, for the increase of your corn and cattell, and for the defence thereof from vnseasonable mistes and blastes. from hayle & other such tempestes: loue equitie, and righteousnes ensue mercy and charitie, which God most requireth at our handes. Whych almighty God respected chiefely, in making his Ciuile lawes
Leui. 19 Deu. 24 for his people the Israelites, in chargynge the owners, not to gather vp theyr corne to nye at haruest season, nor the Grapes and Oliues in gatherynge tyme: but to leaue behynde, some eares of corne for the poore gleaners. By thys he meante, to induce them to pitie the poore, to
1. Cor. 9 relieue the needy to shewe mercye and kyndenes. It can not be lost, which for his sake is distributed to the poore. For he which ministreth seede to the sower, and breade to the hungrye, which sendeth downe the earlye & latter raine vpon our fieldes, so to fyll vp the barnes wyth corne, and the wyne presses wyth wyne, and oyle, he I saye, who recompenseth all kynde of
Ioell. 3. benefites in the resurrection of the iust: he wyl assuredly recompence all mercyfull deedes shewed to the nedi, howsoeuer vnable the poore is,

vpon

vpon whome it is bestowed. O (sayeth Salomon) lette not mercye and truthe forsake thee. Bynde them about thy necke (saith he) & write theym on the table of thy hearte, so shalte thou finde fauour at Gods hand. Thus honor thou the Lord with thy ryches, and wyth the fyrste fruites of thyne increase. So shall thy barnes be fylled wyth aboundaunce, and thy presses shall brust wyth newe wyne. Nay, God hath promysed to open the wyndowes of heauen, vpon the liberall ryghteous man, that he shall want nothyng. He wyl represse the deuouring Caterpiller, which shoulde deuoure your fruites. He wyll geue you peace and quiete, to gather in your prouision, that ye may sytte euery man vnder his owne vyne quietely, withoute feare of the forraine ennemies to inuade you. He wyll geue you, not onely foode to feede on: but stomackes and good appetites, to take cōfort of your fruites, wherby in all thynges, ye may haue sufficiencye. Fynally, he wyll blesse you with all maner aboundaunce in this trāsitorye lyfe, and endue you wyth all maner benediction in the next world, in the kingdom of heauen, through the merites of our Lorde and Sauioure, to whom with the father & the holy Ghost, be all honour euerlastynglye.

Amen.

Psa. 3.

2. Ma. 4

An Homely of the state of Matrimonie.

The worde of Almightye God doth testifye and declare, whence the originall begynnyng of Matrimonie commeth, and why it is ordeyned. It is instituted of God, to thintẽte that man and woman shoulde lyue lawfully in a perpetuall frendly felowshyp, to bryng forth fruyte, and to auoyde fornication. By whyche meanes, a good conscience might be preserued on both parties, in bridling the corrupt inclynations of the flesshe, within the limittes of honestie. For God hath strayghtlye forbydden all whoredome & vnclennesse, and hath from time to time, taken greuous punyshmentes of thys inordinate lust, as all stories and ages hath declared. Furthermore, it is also ordeyned, that the Churche of God and his kingdome, might by thys kynde of lyfe, be conserued and enlarged, not onely in that God geueth children by hys blessing: but also in that they be brought vp by the parentes godly, in the knowledge of Gods worde, that this the knowledge of God and true religion, myght be delyuered by succession from one to another, and finally, many myght enioy that euerlastyng immortalitie. Wherefore, forasmuch as Matrimonie serueth aswell to auoyd sinne & offence, as to encrease the kingdome of God. You, as all other which enter that state, must acknowledge thys benefite of God, with pure and thankefull mindes,

for

for that he hath so ruled youre hartes, that ye folowe not the example of the wycked worlde, who set theyr delyghte in fylthynesse of synne where both of you stande in the feare of God, & abhorre all fylthynes. For that is surelye the synguler gyft of God, where the cõmon example of the worlde, declareth howe the deuyll hath theyr hartes bound and entangled in dyuers snares, soo that they in theyr wyueles state runne into open abhominatiõs, without any grudge of their conscience. Which sorte of men, that lyueth so desperatelye and fylthelye, what damnation taryeth for them. Saynte Paule describeth it to them, sayinge: Neyther whoremongers, neyther adulterers shall inherite the kingdome of God. This horrible iudgment of God ye be escaped through his mercy, yf so be that ye lyue inseperately, accordyng to Gods ordinaunce. But yet I would not haue you careles, without watching. For the deuil wyll assaye to attempte all thynges to enterrupte and hynder your hartes and godly purpose, yf ye wyll geue hym anye entrye. For he wyll eyther labour to breake thys godly knot once begon betwirte you: or els at the least, he wil labour to encomber it with diuers griefes and displeasures. 1. Cor. 5

And this is his principal crafte, to worke dyssention of hartes, of the one from the other: That wheras now there is pleasaunt & swete loue betwyxt you, we wyll in the stede thereof, bring in most bitter & vnpleasaunt discord. And

surely that same aduersarie of ours, doth as it were from aboue, assault mans nature & cõdition. For this folli, is euer from our tender age growen vp with vs, to haue a delire to rule, to thynke hyghly by oure selfe, so that none thynketh it meete to geue place to another. That wicked vice of stubborne will, and selfe loue, is more mete to breake and to disseuer the loue, of hart, then to preserue concorde. Wherfore, maried persons must apply theyr myndes in most earnest wyse to concorde, and must craue cõtinually of God, the helpe of hys holye spiryte, so to rule theyr hartes, and to knit theyr mindes together: that they be not disseuered by anye diuision of discorde. Thys necessitye of prayer, must be ofte in the occupying and vsing of maried persons, that oft time the one should pray for the other, least hate and debate do arise betwirt them. And because fewe do cõsider thys thing, but more fewe do perfourme it (I say to pray diligently) we see howe wonderfully the deuill deludeth and scorneth thys state, howe fewe matrimonies there be without chidings braulynges, tauntynges, repentynges, bytter cursynges, and fyghtynges. Whyche thynges whosoeuer doth commit, they do not consider that it is the instigation of the ghostly enemye, who taketh great delyght therin. For els they wold with al earnest endeuour, striue against these mischiefes, not onely with prayer: but also with all possible diligence, Yea they would not geue place to the prouocation of wrathe,

wyych

which stirreth them eyther to such rough and sharpe wordes, or stripes, which is surely compassed by the deuyll, whose temptation, yf it be folowed, muste nedes begyn & weaue the web of all miseryes and sorowes. For thys is moste certaynly true, that of such begynninges must nedes ensue the breach of true concord in hart, wherby al loue must nedes shortly be banished. Then cannot it be but a miserable thing to beholde, that yet they are of necessitie compelled to lyue together, which yet cannot be in quiet together. And this is most customably euerye where to be sene. But what is the cause thereof? Forsoth, because they wyll not consyder the craftye traynes of the deuyll, and therefore geueth not them selues to prayer to God, that he would vouchsafe to represse his power. Moreouer they do not consider howe they promote the purpose of the deuyll, in that they folowe the wrath of theyr hartes, whyle they threate one another, whyle they in their folly turne all vp syde down, whyle they will neuer geue ouer their ryght as they esteme it, yea, whyle many tymes they will not geue ouer the wrong part in dede. Learne thou therefore, yf thou desiresst to be voide of all these miseries, if thou desiresst to liue peaceably and comfortably in wedlock, howe to make thy earnest prayer to God, that he would gouerne both your hartes by his holye spirite, to restrayne the deuils power wherby your concorde may remayne perpertually. But to thys prayer, must be ioyned a singuler

diligence, wherof sainct Peter geueth his pre-
1. Pet. 3 cept, sayeng: You husbandes deale with youre
wiues according to knowledge, geuyng honor
to the wyfe, as vnto the weaker vessell, and as
vnto them that are heyres also of the grace of
lyfe, that your prayers be not hyndered. This
precept dothe particularly pertaine to the hus-
band. For he oughte to bee the leader and auc-
thour of loue, in cherysshyng and increasynge
concorde, which then shal take place, yf he will
vse measurableneſſe and not tirannie, and if he
yelde some thynges to the woman. For the wo
man is a weake creature, not endued with like
strength and constancie of mynd, therfore they
be the sooner disquieted, and they be the more
prone to all weake affections and dispositions
of mynde, more then men be, and lyghter they
be, and more vayne in their fantasies and opi-
nions. These things must be considered of the
man, that he be not to styffe, so that he oughte
to wynke at some thinges, and muste gentilly
expounde all thynges, and to forbeare. Howe
beit the common sort of men dooth iudge, that
such moderation should not becom a man. For
they say, that it is a token of a womanysshe co-
wardnes, and therfore they thynke that it is a
mannes part to fume in anger, to fyght with
fyste and staffe. Howe bee it, howe soeuer they
imagine, vndoubtedly saynct Peter doth bet-
ter iudge what should be semyng to a manne,
and what he should most reasonably performe.
For he saith, reasoning should be vsed, and not

fighy-

fyghtyng. Yea he sayth more, that the woman ought to haue a certayne honor attributed to her, that is to say, she must be spared and borne with, the rather for that she is the weaker vessell, of a frayle harte, inconstante, and wyth a worde lone stirred to wrath. And therfore considering these her frayltyes, shee is to be the rather spared. By thys meanes, thou shalte not only norysshe concord: but shalt haue her harte in thy power and wyl. For honest natures will soner be reteyned to do their duetye, rather by gentle wordes, then by strypes. But he whych wyl doo all thinges with extremitie and seueritie, and doth vse alwayes rygour in wordes, and stripes: what wyll that auayle in the conclusyon? Verely nothyng, but that he thereby setteth forwarde the deuylles worke, he banysheth away concorde, charitie, and swete amytye, and bryngeth in discention, hatred, and yrkesomnes, the greatest griefes that can be in the mutuall loue and felowshyp of mans lyfe. Beyonde all thys, it bryngeth an other euyll therewith. For it is the destruction and interruption of prayer. For in the tyme that the mynd is occupied with dissension and discord, there can be no true prayer vsed. For the lordes prayer hath not onely a respecte to particuler persons: but to the whole vniuersall. In the which we openly pronoũce, ỹ we wyl forgeue them which hath offended agaynst vs, euen as we ask forgeuenes of our sinnes of god. Which thing, howe can it be done rightly when theyr

harts be at dissention? How can they pray eche for other, when they be at hate betwyxte themselues: Nowe, if the aide of prayer be taken away: by what meanes can they sustayne themselues in any comfort? For they can not otherwyse either resyst the deuyll, or yet haue theyr hartes stayed in stable comforte in all perylles and necessities, but by praier. Thus al discommodities, aswel worldly as ghostly, folow this froward testines, & combrous fiercenes in maners, whiche be more meete for bruite beastes, then for reasonable creatures. Saynct Peter dooth not allowe these thinges: but the deuill desireth them gladly. Wherfore take the more hede. And yet a man may be a man, althoughe he doth not vse such extremitie, yea, though he shoulde dissemble some thynges in his wyues maners. And thys is the parte of a chrystyan man, which both pleaseth God, and serueth also in good vse, to the comfort of their maryage state. Nowe as concerning the wyues duetye. What shall become her? shal she abuse the gentlenesse and humanitie of her husband? and at her pleasure turne all thynges vp side downe? No surely. For that is farre repugnant against Gods commaundement. For thus doth sainct
1. Pe. 3. Peter preach to them: Ye wiues, be ye in subiection to obey your own husbande. To obey is an other thinge then to comptrolle or commaunde. Whych yet they may do to theyr children, and to theyr famylye. But as for theyr husbandes, them must they obey, & cesse from com-

cõmaundyng, and perfourme subiection. For this surely doth norysshe concorde very muche, when the wife is ready at hand at her husbandes commaundemente, when she wyll applye her selfe to his wyll, when she endeuoureth her selfe to seeke his contentation, and to doo him pleasure, when she wyll eschewe all thynges that myght offende hym. For thus wyll moste truely bee verified the sayenge of the poete: A good wife by obeying her husband, shall beare the rule, so that he shall haue a delyghte and a gladnes, the soner at all tymes to return home to her. But on the contrarye parte, when the wyues be stubborne, frowarde, and malapert, theyr husbandes are compelled thereby to abhorre and flee from their owne houses, euen as they should haue battaile with their ennemies. Howbe it, it can scantly be, but that some offences shall sometyme chaunce betwirt them. For no man doth lyue without faulte, specially for that the women is the more frayle parte. Therfore let them beware, that they stand not in their faultes and wilfulnesse: but rather let them acknowledge theyr folyes, and say: My husband, so it is, that by my anger I was compelled to do this or that, forgeue it me, hereafter I will take better hede. Thus oughte women the more redyly to do, the more they be redye to offend. And they shall not doo this only to auoyde stryfe and debate: but rather in the respect of the commaundement of God, as S. Paule expresseth it in this fourme of wordes:

Ephe. 5. Let women be subiecte to theyr husbandes as to the Lorde. For the husbande is the heade of the womã, as Christ is the head of the church. Here you vnderstande, that GOD hath commaunded, that ye shoulde acknowledge ỹ auctoritie of the husbande, and referre to hym the honor of obedience. And S. Peter sayth in 1. Pet. 3 that same place afore rehearsed, that holy matrones dyd sometymes decke them selues, not with golde and syluer: but in puttynge theyr whole hope in God, and in obeying theyr husbandes, as Sara obeyed Abraham, callynge hym Lorde, whose daughters ye be (saith he) yf ye folowe her exaumple. This sentence is very mete for women to print in their remẽbraunce. Truth it is, that they muste specially feele the griefes & paynes of theyr matrimonye, in that they relinquishe the libertie of theyr owne rule in the payne of theyr trauelynge, in the brynging vp of theyr childrẽ. In whych offices they be in great perilles, and be greued with great afflictions, which they might be wythoute, yf they liued out of matrimony. But Saint Peter sayeth, that this is the chiefe ornamente of holye matrones, in that they sette theyr hope and truste in God, that is to saye, in that they refused not from mariage for the busines therof, for the griefes and peryls thereof: but committed all such aduẽtures to God, in most sure trust of helpe, after that they haue called vpon hys ayde. O woman, do thou the lyke, and soo shalt thou be most excellentlye beutified before

God

God, and all his aungelles and saincttes, and thou nedest not to seke further for doynge any better worke. For obey thy husbande, take regard of his requestes, and gette hede vnto him to perceyue what he requireth of thee, and so shalte thou honour god, and lyue peaceably in thy house. And beyonde this, God shall folowe thee with his benediction, that all thynges shall well prosper bothe to thee and to thy husband, as the Psalme sayth: Blessed is the man which feareth God, and walketh in his ways, thou shalte haue the fruite of thyne owne handes, happy shalte thou bee, and well shall it goe with thee. Thy wyfe shalbe as a vyne, plentifully spreadyng about thy house. Thy children shall be as the yong sprynges of the Olyues about thy table: Lo thus shall that man be blessed (saith Dauid) that feareth the Lord. Thys let the wyfe haue euer in mynd, the rather admonyshed therto, by the apparaile of her head, wherby is signified, that she is vnder couert, & obedience of her husbande. And as that apparayle is of nature so appoynted to declare her subiection: So biddeth S. Paule, that all other of her raiment should expresse both shamefastnes and sobrietie. For if it be not lawfull for the womā to haue her head bare, but to beare ther on the signe of her power, whersoeuer she goth more is it required, that she declare the thynge that is ment therby. And therfore these auncient women of ỹ old world called their husbāds lordes, & shewed thē reuerence in obeying thē.

But

But peraduenture we will say, that those men loued their wyues in dede. I knowe that well ynough, and beare it wel in minde. But when I do admonyshe you of your duetyes, then cal not to consideration what theyr duetyes be. For when we our selues do teach our chyldren to obey vs as theyr parentes, or when we reformme our seruauntes, and tel them that they should obey their masters, not only at the eye, but as to the Lorde: If they shoulde tell vs agayne our dueties, we would not thinke it well done. For when we be admonished of our dueties & faultes, we ought not then to seke what other mens dueties be. For though a man had a companion in hys faulte, yet shoulde not he therby be without hys faulte. But this muste be only loked on, by what meanes thou maiest make thy selfe without blame. For Adam dyd lay the blame vpon the womã, and she turned it vnto the serpente: But yet neyther of them was thus excused. And therfore bring not such excuses to me at thys tyme: but applye all thy diligence to heare thyne obedience to thy husbande. For when I take in hand to admonishe thy husband to loue thee, and to cherysshe thee: yet wyll I not cease to set out the lawe that is appoynted to the woman, aswell as I woulde require of the man, what is wrytten for hys lawe. Go thou therfore about such thynges as becommeth thee only and shewe thy selfe tractable to thy husbande. Or rather if thou wylte obey thy husbãd for Gods precept, then allege

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such thinges as be in hys duety to do: but perfourme thou dylygently those thynges, which the lawmaker hath charged thee to doo. For thus is it most reasonable to obey God, yf thou wylt not suffer thy selfe to transgresse his law. He that loueth his frend, semeth to do no gret thing: But he that honoreth him that is hurtfull and hatefull to him, this manne is worthy much commendation: Euen so thinke thou, yf thou canst suffer an extreame husbande, thou shalt haue a great rewarde therefore. But yf thou louest him, onely because he is gentle and curtesse: what rewarde wyl God geue the therfore? Yet I speake not these thynges, that I woulde wyshe the husbandes to be sharpe towardes theyr wyues: but I exhort the womē that they would pacientlye beare the sharpnes of their husbandes. For when either partes do theyr best, to performe their dueties the one to the other: then foloweth theron greate profite to theyr neighboure, for theyr examples sake. For when the woman is redy to suffer a sharp husbande, and the man will not extremelie entreate hys stubborne and troublesome wyfe: then be all thynges in quiete, as in a most sure hauen. Euen thus was it done in olde tyme, that euery one did theyr own duety and office and was not busy to require the duety of their neybours. Consider I pray thee, that Abrahā toketh hym hys brothers sonne, hys wyfe dyd not blame hym therfore. He commaunded him to go with him a longe iourneye, shee dyd not

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gayn say it, but obeyed hys precept, agayne after all those greate miseryes, labour, & paynes of that iourney, when Abraham was made as Lord ouer all: yet dyd he geue place to Loth of hys superioritie. Which matter Sara toke so little to griefe, that she neuer once suffred her tongue to speake such wordes, as the common maner of women is wont to do in these dayes, when they see their husbandes in suche romes to be made vnderlynges, and to be put vnder their yongers. Then they obreyde them wyth comberous talke, and call them fooles, dastardes, and cowardes for soo doynge. But Sara was so farre from speakynge any suche thyng, that it came neuer into her mynd and thought so to saye, but alowed the wisedome and wyll of her husbande. Yea, beside all thys, after the sayd Loth had thus hys wyll, and lefte to hys vncle the lesser portion of land: he chaunced to fall into extreme peryll. Which chaunce, when it came to the knowledge of thys sayde patriarche: he incontinentlye put all hys menne in harnesse, and prepared hym selfe, wyth all hys familye and frendes, agaynste the hoste of the Persians. In which case, Sara dyd not counsayle hym to the contrary, nor dyd say, as then myght haue ben sayde: My husband, whither goest thou so vnaduisedlye? why runnest thou thus on head? why doest thou offer thy selfe to so great perylles? and art thus redy to ieopard thyne owne lyfe, and to peryll the lyues of all thyne, for suche a man as hath done thee suche wrong?

wrong? At least way, if thou regardest not thy selfe: yet haue compassion on me, which for thy loue haue forsakē my kynred and my country, and haue the wante bothe of my frendes and kynsefolkes, and am thus come into soo farre countreys wyth thee. Haue pytye on me, and make me not here a wydowe, to caste mee to such cares and troubles. Thus might she haue sayde. But Sara neyther sayde, nor thoughte suche wordes: but she kepte her selfe in scilence in all thynges.

Furthermore, al that time when she was barren, and toke noo payne as other women dyd, by bryngynge foorth fruyte in hys house: what dydde hee? He complayned not to hys wyfe: but to almyghtye GOD. And consyder howe eyther of them dyd theyr dueties, as became them. For neyther dyd he despyse Sara because she was barren, nor neuer did caste it in her teeth. Consider agayne howe Abraham expelled the handmayde out of hys house when she required it. So that by thys I maye truelye proue, that the one was pleased and contented wyth the other in all thynges. But yet sette not your eyes onelye in thys matter: but looke further what was done before thys, that Agar vsed her mystresse dispytefully, and that Abraham hym selfe was somewhat prouoked agaynst her, which must nedes be an intollerable matter, and a paynefull to a free harted woman and a chaste. Lette not therefore the woman bee to busye to call for

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the duetie of her husband, where she shoulde be redye to perfourme her owne, for that is not worthy any gret commendation. And euen so agayne, let not the man onely consyder what longeth to the woman, & to stand so earnestlye gasing theron. For that is not hys part or duetie. But as I haue sayde, lette either partes be redy and willing, to perfourme that which belongeth specyallye to them selfe. For yf we be bound to hold out our left cheke to straungers which wyll smyte vs on the right cheke: Howe much more ought we to suffer an extreme and vnkynde husband? But yet I meane not that a man should beate his wife. God forbyd that. For that is the greatest shame that can be, not so muche to her that is beaten, as to hym that doth the dede. But yf by suche fortune thou chaunceste vpon such an husband, take it not to heauely: but suppose thou, that therby is layd, vp so smale reward hereafter, and in this lyfe tyme no smale commendation to thee yf thou canst be quiet. But yet to you that be menne thus I speake. Let there be none so greuous fault to compell you to beate your wiues. But what saye I youre wyues, noo, it is not to be borne with, that an honest man shoulde laye handes on hys mayde seruaunte to beate her. Wherefore, yf it be a greate shame for a man to beate hys bond seruaunt, muche more, rebuke it is to laye violent handes vpon hys free woman. And this thing may we wel vnderstande by the lawes whiche the Panims hath made,

whiche

which doth dyscharge her any lenger to dwell with such an husbande, as vnworthye to haue anye further companye with her, that doeth smyte her. For it is an extreme poynte, thus so vylely to entreate her like a slaue, that is felow to thee of thy lyfe, and so conioyned vnto thee before tyme in the necessary matters of thy lyuyng. And therefore a man may wel liken such a man (yf he may be called a man, rather than a wylde beaste) to a kyller of hys father or hys mother. And whereas we be commaunded to forsake our father and mother, for oure wyues sake, and yet therby do worke thē none iniury, but do fulfill the lawe of God: Howe can it not appeare thē to be a poynt of extreme madnes, to intreate her dispitefully, for whose sake God hath commaūded thee to leaue parentes? Yea who can suffer such despite? who can worthely expresse the inconuenience that is, to see what wepinges and waylinges be made in the open streates, when neyghbours runne together to the house of so vnrulye an husbande, as to a bedlime man, who goeth aboute to ouerturne all that he hath at home? Who woulde not thynke, that it were better for suche a man to wyshe the grounde to open, and to swallowe hym in, then once euer after to be sene in the market? But peraduenture thou wilt obiecte, that the woman prouoketh thee to this point, But consider thou againe, that the woman is a frayle vessell, and thou art therfore made the ruler and head ouer her, to beare the weaknes

of her in thys her subiection. And therfore studye thou to declare the honest commendation of thyne auctoritie, whyche thou canste noo wayes better do, then to forbeare to vtter her in her weakenes and subiection. For euen as the kynge appeareth so muche the more noble, the more excellent and noble he maketh his officers and lyeutenauntes, whom yf he shoulde dishonour, and despyse the auctoritie of their dignitie, he shoulde depryue hym selfe of a great part of his owne honor: Euen so, if thou doest despyse her that is set in the nexte roume beside thee, thou doest much derogate and decaye the excellencye and vertue of thyne owne auctoritie. Recount all these thinges in thy mynde, and bee gentle & quiete. Understande that God hath geuen the chyldren wyth her, and art made a father, and by such reason appease thy selfe.

Doest not thou see the husbande men, what diligence they vse to tyll that grounde whiche once they haue taken to farme, thoughe it be neuer so full of faultes? As for an example though it be drye, thoughe it bryngeth foorth weedes, thoughe the soyle canne not beare to muche wette, yet he tylleth it, and so wynneth fruite therof: Euen in lyke manner, yf thou wouldest vse like diligence, to instructe and order the mynde of thy spouse, yf thou wouldest diligently applye thy selfe to wede oute by lyttle and lyttle, the noysome wedes of vncomely maners out of her mynde, with holesome pre-

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ceptes: it could not be, but in time thou shouldest feele the pleasaunt fruite thereof, to bothe your comfortes. Therefore, that thys thynge chaunce not so, perfourme thys thynge that I do here counsaile thee. What soeuer any dysplеasaunt matter ryseth at home, yf thy wyfe hath done ought amysse, comforte her, and increase not the heauinesse. For thoughe thou shouldest be greued wyth neuer so many thynges: yet thou shalt fynde nothynge more greuous, then to wante the beneuolence of thy wyfe at home. What offence soeuer thou canst name: yet shalt thou fynde none more intollerable, then to be at debate wyth thy wyfe. And for this cause most of all, oughtest thou to haue this loue in reuerence. And yf reason moueth thee, to beare any burthen at any other mens handes: much more of thy wyues. For yf shee be poore, obreyde her not. If shee bee symple, taunte her not: but be the more curteous. For she is thy body, and made one flesshe with thee. But thou peraduenture wylt saye, that shee is a wrathfull woman, a dronkarde, a beastelye, wythoute witte and reason: For thys cause, bewaile her the more. Chafe not in anger: but praye to almyghty GOD. Lette her bee admonyshed and holpen with good counsayle & doe thou thy best endeuour, that she may be delyuered of all these affections. But if thou shouldest beate her, thou shalte, increase her euill affections. For frowardnes and sharpnes is not amended with frowardnes: but wyth

softenes and gentlenesse. Furthermore, consyder what rewarde thou shalt haue at Goddes hande? For wher thou mightest beate her, and yet for the respect of the feare of God thou wilt abstaine and beare pacientlye her great offences, the rather in respecte of that lawe, whyche forbiddeth that a mā should cast out his wyfe, what faulte soeuer she be combred wyth: thou shalt haue a very gret reward. And before the receite of that rewarde, thou shalt feele many commodities. For by thys meanes, shee shalbe made the more obedient, and thou for hys sake shalt be made the more meeke. It is written in a storye, of a certaine straunge Phylosopher, whych had a cursed wyfe, a frowarde, and a dronkarde. When he was asked, for what consideration hee dyd so beare her euyll maners? Hee made aunswere. By thys meanes (sayde he) I haue at home a scoolemaster, and an example how I shoulde behaue my selfe abrode. For I shall (sayth hee) be the more quyet wyth other, beyng thus dayly exercised and taught in the forbearing of her. Surely it is a shame that Paynymes should be wyser then we, wee I say, that be commaunded to counterfait Angelles, or rather God himselfe, through meekenes. And for the loue of vertue, thys said Philosopher Socrates, would not expell hys wife out of his house. Yea some saye, that he dydde therefore marrye hys wife, to learne thys vertue by that occasyon. Wherfore, seynge manye mē be farre behinde ỹ the wisedom of this mā:

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my councel, is that fyrst and before al thynges, that man do his best endeuour to gette hym a good wyfe, indued with all honestie and vertue. But yf it so chaunce, that he is deceaued, that he hath chosen suche a wyfe as is neyther good nor tollerable: then let the husbande folowe this Phylosopher, and let hym instructe hys wyfe in euery condition, and neuer laye these matters to syghte. For the marchaunte man, except he fyrste be at composityon wyth his factour, to vse his interaffers quietlye, he wyl neyther stirre his shyppe to sayle, nor yet wyl lay handes vpon his marchaundise: Euen so let vs do al thynges, that we maye haue the felowshyp of our wyues, which is the factor of al our doynges at home, in great quiet & rest. And by these meanes, all thinges shall prosper quietly, and so shal we passe through the daungers of the troublous sea of this worlde. For this state of lyfe, wyl be more honorable and comfortable then our houses, then seruauntes, then money, then landes, and possessyons, then al thynges that can be tolde. As al these wyth sedition and discord, can neuer worke vs anye comforte: So shall al thynges turne to oure commoditie & pleasure, yf we drawe this yoke in one concord of harte and mynde. Wherevpon do you best endeuoure, that after this sorte ye vse your matrimonye, and soo shall ye be armed on euery side. Ye haue escaped the snares of the deuyll, and the vnlawefull lustes of the flesh. Ye haue the quyetnesse of conscience by

thys institution of matrimonye, ordeyned by God. Therfore vse oft prayer to hym, that he would be present by you, that he woulde continue concorde and charitie betwyxte you. Do the best ye can of your partes, to custome your selues to softnes and mekenes, and beare well in worth such ouersyghtes as chaunce. And thus shal your conuersation be most pleasaunt and comfortable. And although (whych can no otherwyse be) some aduersities shall folowe, and otherwhyles nowe one dyscommodytye, nowe another, shall appeare, yet in thys common trouble and aduersitie, lyft vp both your handes vnto heauen, call vppon the helpe and assistence of God, the aucthour of youre maryage, & surely the promyse of relieke is at hande. For Chryst affirmeth in his Gospell, where two or three be gathered together in my name, and be agreed, what matter soeuer they praye for, it shalbe graunted them of my heauenlye father. Why therfore shouldest thou be a fearde of the daunger, wher thou hast so readye a promyse, and so nye an helpe: Furthermore, you must vnderstande, howe necessary it is for Christian folke to beare Christes crosse: For els we shal neuer feele how comfortable gods helpe is vnto vs. Therfore geue thankes to God for his great benefite, in that ye haue taken vpon you this state of wedlocke, and pray you instantlye, that almyghty God may luckely defende and mayntayne you therin: that neyther ye be ouercomed with anye temptation, nor with a-

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nye aduersitie. But before allthynges, take good heade that ye geue nooccasiō to the deuil to lette and hynder youre prayers, by dyscorde and dissensyon. For there is noo stronger defence and staye in all oure lyfe, then is prayer, in the whyche we maye call for the helpe of God, and obteine it, whereby we maye wynne his blessyng, hys grace, hys defence and protection, so to contimue therin to a better lyfe to come.

Which graunte vs he, that dyed for vs al, to whom be al honour and prayse for euer. and euer. Amen.

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Imm.iiii. An

FOrasmuche as man, beynge not borne to ease & rest, but to labour, and trauayle: is by corruptyon of nature, through synne, so farre degenerated & growen out of kynde, that he taketh ydlenesse to be no euil at al: but rather a commendable thinge, semely for those that be wealthi, & therfore is gredely imbraced of most part of men, as agreable to their sensuall affection, and al labour and trauayle is dyligently auoyded, as a thinge painefull and repugnaunt to the pleasure of the flesshe: It is necessarye to be declared vnto you, that by the ordinaunce of GOD, whyche he hath sette in the nature of man. euerye one ought in hys lawefull vocation and callyng, to geue himself to labour. And that ydlenesse, beynge repugnaunt to the same ordynaunce, is a greuous synne, and also for the greate inconueniences and mischiefes which spring thereof, an intollerable euyll: to thintent that when ye vnderstande the same, ye may diligently flee from it, and on the other part, earnestlye applye youre selues, euery man in his vocation, to honest labour and busynesse, whiche as it is inioyned vnto man by Gods appoyntment: soo it wanteth not hys manyfolde blessynges and sundry benefytes.

Almyghty God, after that he hadde created man, put hym into Paradise, that he myghte dresse & kepe it. But when he had trangressed

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gods commaundement, eatynge the fruyte of the tree which was forbodden hym: almightye God forthwith, did caſt him out of paradiſe, into this wofull vale of miſerye, inioyninge hym to labour the grounde, that he was taken oute of, and to eate his breade in the ſwete of his face all the dayes of hys life. It is the appointment and will of God, that euery man, durynge the time of this mortall and tranſitory life, ſhoulde geue himſelf to ſome honeſt and godly exerciſe and labour, and euery one to do his own buſynes, & to walke vprightly in his own callynge, Man (ſayth Job) is borne to labour. And we are commaũded by Jeſus Syrach, not to hate paynful workes, neyther huſbandrye, or other ſuch miſteryes of trauayle, whyche the higheſt hath created. The wiſeman alſo exhorteth vs, to drynke the waters of our owne ceſterne, & of the ryuers that runne out of the middes of our owne well, meanyng thereby, that we ſhoulde liue of our owne labours, and not deuoure the labours of other. Saint Paule hearinge, that amonge the Theſſalonians there were certain that liued diſſolutely, and oute of order, that is to ſay, which dyd not worke: but were buſye bodyes, not gettyng theyr owne lyuyng, with theyr owne trauayle, but eatynge other mens bread of free coſt: did commaund the ſaid Theſſalonians, not only to withdrawe them ſelues, and abſtayne from the famyliare companye of ſuch inordinate perſons, but alſo, that yf there were any ſuch amonges them, that would not

Genesis, 3.

Job, 5.

Eccleſi, 7.

Proner. 5.

2. Theſſa, 3

labour, the same should not eate, nor haue any liuyng at other mens handes. Whych doctrin of S. Paule (no doubt) is grounded vpon the generall ordinaunce of god, which is that euery man should labour. And therefore it is to be obeyed of all men, and no man can iustlye exempt hym selfe from the same. But when it is said, all men should labour, it is not so straightly ment, that all men should vse handy labour: but as there be diuerse sortes of laboure, some of the mynde, and some of the bodye, and some of both: so euery one (except by reason of age, debylitye of body, or want of health he be vnapt to labour at all) ought both for the gettyng of hys owne lyuyng honestlye, and for to profyte others, in some kynde of labour to exercise hymselfe, according as the vocation wherevnto God hath called hym shal requyre. So that whosoeuer dothe good to the common weale, and societie of men, with his industry & labour whether it be by gouerning the commō weale publikely, or by bearyng publique office or ministerye, or by doyng anye common necessarye affayres of hys country, or by geuynge counsell, or by teachyng and instructinge others, or by what other meanes soeuer he be occupyed, so that a profyt and benefite redounde thereof vnto others: the same person is not to be accounted ydle, though he worke no boddyly labour, nor is to be denyed hys lyuynge, (yf he attende hys vocation) thoughe he worke not with his handes. Bodely labour is not requyred

rest of them, whyche by reason of theyr vocation and office, are occupyed in the laboure of the mynde, to the profyte and helpe of others. Saint Paule exhorteth Tymothy, to eschewe and refuse ydle wydowes, whyche goo aboute from house to house, because they are not onlye ydle, but prattlers also and busye bodyes, speakyng thinges which are not comely. The Prophet Ezechiell, declarynge what the synnes of the citie of Sodome were, reckeneth ydlenes to be one of the principal. The sinnes (sayth he) of Sodome were these: Pryde, fulnes of meate aboundaunce, and idlenes. These thinges had Sodome and her daughters, meaning the cities subiect to her. The horryble and straunge kynde of destruction of that Citie, and al the countrey aboute the same, (whyche was fyre and brymstone raynynge from heauen,) moste manyfestlye declareth, what a greuous synne ydlenes is, and oughte to admonisshe vs to flee from the same, and embrace honest and godlye laboure. 1. Tim. 5. Ezec. xvi.

But yf we geue oure selues to ydlenesse and slouthe, to lurkynge and loyterynge, to wylfull wandrynge, and wastfull spendynge, neuer settynge oure selues to honeste laboure, but lyuynge lyke drone bees by the labours of other menne: then doo we breake the Lordes commaundemente, we goo astraye from our vocation, and incurre the daunger of Goddes wrath, and heauye displeasure, to, our endles destructyon, except by repentaunce,

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we turne again vnfaynedly vnto god. The inconueniences and mischifes that come of ydlenes aswell to mans bodye, as to hys soule, are moze then can in shozt tyme be well rehearsed. Some we shal declare & open vnto you, that by considerynge them, ye maye the better with your selues gather the rest. An idle hand (saith Salomon) maketh pooze: but a quycke labouryng hande maketh ryche. Agayne. He that tilleth his land, shal haue plenteousnes of breade: but he that floweth in ydlenes, is a berye foole and shal haue pouertie ynough. Agayne. A slothfull body wyl not goo to plowe, foz colde of the wynter: therfoze shal he go a begging in sommer, and haue nothinge. But what shall we nede to stande much aboute the prouyng of this, that pouertye followeth ydlenesse? We haue to muche experyence thereof, (the thynge is the moze to be lamented) in this realme. Foz a great part of the beggery that is among the pooze, can be imputed to nothinge soo muche, as to ydlenes, and to the neglygence of parentes, which do not bryuge vp theyr chyldzen, eyther in good learnyng, honest laboure, oz some commendable occupation oz trade, whereby when they come to age, they myghte get theyr lyuyng. Dayly experience also teacheth, that nothing is moze enemye oz pernycyous to the health of mans body, then is ydlenes, to muche ease, and slepe, and want of exercyse. But these and suche lyke commodyties, albeit they be great and noysome: yet because they concerne

Prou. 9.

Prou. 12. and 28.

Prou. 20.

cheifely

chiſely the body and eternal goodnes, they are not to be compared wyth the myſchyefes and inconueniences, whych through ydlenes happen to the ſoule, whereof we wyll recyte ſome. Idleneſſe is neuer alone: but hath alwayes a longe tayle of other vyces hangyng on, whych corrupt and infecte the whole man, after ſuche ſort, that he is made at length nothing els but a lumpe of ſin. Idlenes (ſayth Jeſus Syrach) Eccl. 33. bringeth much euill and miſchief. Saint Barnarde calleth it the mother of all euylles, and ſtepdame of al vertues, adding moreouer, that it doth prepare, and as it were, (reade the way to hell fyre. Where ydlenes is once receaued, there the deuill is alwaies ready to ſet in hys foote, and to plant al kynde of wyckednes and ſynne, to the euerlaſtinge deſtruction of mans ſoule. Whych thynge to bee moſte true, we are plainely taught in the. xiii. of Mathewe, wher Mat. 13 it is ſayde: That the enemye came whyle mē were a ſleepe, & ſowed naughty tares amonge ỹ good wheate. In verye deede, the beſt time that the deuill can haue to worke hys feate, is, when men be a ſlepe, that is to ſay, ydle. Then is he moſt buſy in hys worke, then doth he ſoneſt knatche men in the ſnare of perdition, thē doth he fyll them with all iniquitye, to bringe them (without gods ſpeciall fauoure) vnto vtter deſtruction. Hereof we haue twoo notable examples, moſt liuely ſet before our eyes. The 2. Re. 11. one in kynge Dauid, who tarrying at home ydelly (as the ſcripture ſayth) at ſuch tymes as

other

other kinges go forth to battaile, was quyckly seduced of Sathan, to forsake the Lorde his God, and to commit two greuous and abhominable synnes in hys syght: Adulterye and murther. The plagues that ensued these offences, were horrible and greuous, as it may easelye appeare to them that will reade the storye. Another example of Samson, who so longe as he warred with the Philistines, enemies to the people of God, coulde neuer be taken, or ouercome: But after that he gaue hymselfe to ease and ydlenes, hee not onely committed fornication wyth the strompet Dalila: but also was taken of his enemies, and had his eyes miserably put out, was put in prison, and compelled to grynde in a myll, & at length, was made the laughyng stocke of hys enemyes. If these two who were so excellent menne, so welbeloued of God, so endued wyth syngular & diuyne gifts, the one namely of prophecie, and the other of strength, and suche menne as neuer coulde by veration, labour, or trouble, be ouercome, were ouerthrowen, and fell into greuouse sinnes, by geuing themselues for a short time to ease and ydlenes, and so consequently incurred miserable plagues at the handes of God: What syn, what myschiefe, what inconuenyence and plague, is not to bee feared of them, whych all theyr lyfe long giue themselues wholly to ydlenes and ease? Lette vs not deceiue our selues, thinking little hurt to come, of doing nothing. For it is a true sayinge: when one doeth nothing.

1. Re. 12

Iuge. 16

thynge he learned to do euyll. Lette vs therefore alwayes be doyng of ſome honeſt worke, that the deuyll maye fynde vs occuppyed. He him ſelfe is euer occupied, neuer ydle, but walketh continually, ſekinge to deuoure vs. Lette vs reſiſt hym with our diligence watchyng, in laboure, and in well doynge. For he that dylygently exerciſeth him ſelfe in honeſt buſines, is not eaſely katched in the deuylls ſnare. When man through ydlenes, or for defaulte of ſome honeſt occupation or trade to lyue vppon, is brought to pouertie, and want of thynges neceſſary: we ſee howe eaſely ſuch a man is induced, for hys gayne, to lye, to practyſe howe he may deceaue his neighbour, to forſweare him ſelfe, to beare falſe wytneſſe, and often tymes to ſteale and murther, or to vſe ſome other vngodlye meane to lyue wythall. Whereby not onely his good name, honeſt reputation, and a good conſcience, yea his lyfe, is vtterly loſt, but alſo the great dyſpleaſure and wrath of God, with diuers and ſundry greuous plagues, are procured. Lo here the end of the idle and ſluggiſhe bodies, whoſe hands cannot away with honeſt labour, loſſe of name, fame, reputation, and lyfe here in this worlde, & without the great mercy of God, the purchaſing of euerlaſtynge deſtruction in the worlde to come. Haue not al men then good cauſe to beware and take hede of ydleneſſe, ſeynge they that imbraſe and folowe it, haue commonly of theyr pleaſaunte ydleneſſe, ſharpe and ſowre diſpleaſures.

Doubtleſſe

Doubtlesse, good and godly men waying the great & manifolde harmes ỹ come by ydlenes to a common weale, haue from tyme to tyme prouided wyth all diligence, that sharp and seuere lawes myght be made, for the correction and amendment of this euyll. The Egiptians had a law, that euery mā should wekely bring hys name to the chiefe rulers of the prouynce, and therewithall declare what trade of lyfe he occupyed, to thintent that ydlenes myght bee worthely punished, and diligent labour duely rewarded. The Athenians did chastyce sluggish and slothful people, no lesse then they did heinous and greuous offendours, considering (as the trueth is) that ydlenes causeth muche mischefe. The Arreopagites called euery man to a strayght accompte, howe he lyued. And yf they found anye loyterers that did not profyte the common weale, by one meanes, or other: they were driuen out, and banished as vnprofitable members, that dyd onely hurte and corrupt the bodi. And in this Realme of Engla[illegible] good and godly lawes haue ben diuers times made, that no idle vagabounde & loyteringe runnagates, shuld be suffred to go from town to towne, from place to place, without punishment, wyche neyther serue GOD, nor theyr Prince: but deuoure the swete fruites of other mens labour, beinge common lyers, dronkerdes, swearers, thiefes, horemasters, and murtherers, refusynge all honest labour, and geue themselues to nothinge els, but to inuent and

Herodotus.

doo mischiefe, wherof they are more desyrous and greedye than is any lyon of his praye. To remedye this inconuenience, let all parentes, and others, which haue the care & gouernance of youth, so bryng them vp either in good learnynge, laboure, or some honeste occupation or trade, whereby they maye bee able in tyme to come, not only to susteyne them selues competently: but also to relieue and supplye the necessitie and want of others. And Saint Paul saith: Let him that hath stolen, steale no more: and he that hath deceaued others, or vsed vnlawfull wayes to get hys lyuyng, leaue of the same, and labour rather, woorkyng with hys handes that thyng which is good: that he may haue that which is necessary for hym selfe, and also be able to geue vnto others that stande in nede of his helpe. The prophete Dauyd thynketh hym happy that lyueth vppon his labour, saying: When thou eatest the labours of thine handes, happy art thou, and well is thee. This happynesse or blessynge, consisteth in these and suche lyke poyntes. Fyrst, it is the gyfte of god, (as Salomon saith) when one eateth and drinketh, and receaueth good of his laboure. Secondarily, when one lyueth of his own labour, (so it be honest and good) he liueth of it with a good conscience. And an vpright conscience is a treasure inestimable. Thirdly, he eateth hys breade, not with brawlyng and chydynge, but with peace and quietnesse: whenne he quietely laboureth for the same, accordyng to Saincte

Ephe. 4.

Psa. 128

Eccle. 3.

Paules admonition. Fourthly, he is no mans bondeman, for his meate sake, nor needeth not for that, to hang vppon the good wyll of other men: but so lyueth of his owne, that he is able to geue part to others. And to conclude, the laboring man & his familie, whiles they are busily occupyed in their labour, be free from many temptations, and occasyons of synne, whyche they that lyue in ydelnesse are subiecte vnto. And here oughte artificers & labouryng men, who be at wages for their wooꝛke and labour, to consyder theyr conscience to God, and their dutie to their neighbour, lest they abuse their tyme in ydlenesse, so defraudyng them whych be at charge bothe with greate wages & deere commons. They bee wooꝛse than ydell men in dede, for that they seke to haue wages for their loytryng. It is lesse danger to God to be ydell for no gayne: then by ydelnes to wynne out of theyr neyghboꝛs purses, wages for that which is not deserued. It is true, that almighty God is angry with suche as doo defraude the hyred man of his wages. The crie of that iniury ascendeth vp to Gods eare for vengeaunce. And as true it is, that the hyred man, who vseth deceite in his labour, is a thefe before God. Let no man (saieth S. Paule to the Thessalonians) subtilly beguyle his brother, lette hym not defraude hym in his businesse. For the Lorde is a reuenger of suche deceytes. Whervpon he that wylle haue a good conscyence to God, that labouryng man I say, whiche dependeth wholly

1. Thess. 4

vpon

vpon Gods benediction, ministrīng all things sufficient for hys lyuynge: let him vse his time in faythfull laboure, and when hys laboure by sickenes or other myssortune doeth ceasse, yet let hym thynke, for that in his healthe he serued God and his neyghboure truelye, he shall not want in time of necessytye. God vpon respecte of hys fydelitie in health, wyll recompence hys indigence, to moue the hartes of good men, to relieue such decayed men in syckenesse. Where otherwyse, whatsoeuer is gotten by ydlenes, shall haue no foyson to helpe in tyme of neede. Let the labouringe man therefore eschewe for his part, thys vyce of ydlenesse and deceyte, remembryng that Saint Paule exhorteth euery man to lay away all deceyt, dissimulation and lying, and to vse trueth and playnnesse to hys neyghbour, because (sayth he) we be members together in one bodye, vnder one head Chriſte our sauioure. And here myghte be charged the seruing men of this Realme, who spende theyr tyme in much ydlenes of lyfe, nothinge regardyng the opportunitie of theyr tyme, forgetting howe seruice is no heritage, how age wil crepe vpon them. Where wisedome were, they shold expend theyr ydle tyme in some good busines, wherby they might increase in knowledg, and so the more worthy to be readi for euery mans seruice. It is a great rebuke to them, that they studi not either to write fayre, to kepe a boke of accoũt, to studi the tõgues, & so to get wisdom & knowledg in such bokes & workes as be now Ephe. 4.

plentifully sette out in printe of all maner languages. Let yonge men consider the precious value of theyr tyme, and waste it not in ydelnesse, in rolitie, in gamning, in banquettyng, in ruffians company. Youth is but vanitie, and must be accompted for before God. How mery and glad soeuer thou be in thy youth, O yong man (sayth the preacher) howe glad soeuer thy harte be in thy yong dayes, how fast and frely soeuer thou folowe the wayes of thyne owne harte, and the lust of thyne owne eyes: yet be thou sure, that GOD shall bryng thee into iudgement for all these thynges. God of hys mercy put it into the hartes and myndes of all them that haue the swoorde of punyshment in their handes, or haue families vnder theyr gouernaunce, to laboure to redresse thys great enormitie, of all suche as lyue ydelly and vnprofitably in the common weale, to the great dishonor of God, and the greuous plague of hys seely people. To leaue synne vnpunyshed, and to neglecte the good bryngynge vp of youth, is nothynge els, but to kyndle the Lordes wrath agaynst vs, and to heape plagues vppon oure owne heades. As long as the adulterous people, were suffred to lyue lycentiously without reformation: so long dyd the plague continue and increase in Israell, as ye may see in the booke of Numbers. But when due correction was done vpon them, the Lordes anger was straycht way pacified, and the plague ceassed. Let all officers therfore loke straightly to their charge,

Eccl. 11

Num. 25

charge. Let all maſters of houſholdes reforme this abuſe in theyr families. Let them vſe the aucthoritie that God hath gyuen them. Let them not mainteyne vagaboundes and ydell perſonnes, but deliuer the Realme and theyre houſholdes from ſuch noyſome loyterers: that ydleneſſe the mother of all myſchiefe, beynge cleane taken awaye, almightie god may turne hys dreadfull anger awaye from vs, and confyrme the couenaunt of peace vpō vs for euer, through the merites of Jeſus Chriſt oure onely Lorde and Sauiour, to whom wyth the Father and the holye Ghoſte, bee all honoure and glory, worlde without ende

Amen.

(.˙.)

An Homelye of repentaunce and of true reconciliation vnto God.

THere is nothing that ỹ holy Ghost doeth so muche labour in all the Scriptures to beate into mennes heades, as repentaunce, amendement of life, and spedye returning vnto the Lorde God of hostes. And no maruell why. For we do daily and hourely by our wickednesse and stubburne dysobedience, horribly fall away from God, thereby purchasynge vnto our selues (if he should deale with vs accordynge to his iustice) eternall dampnation. So that no doctrine is soo necessarye in the Churche of God, as is the doctrine of repentaunce and amendement of lyfe. And verelye the true preachers of the Gospell of the kyngdome of heauen, and of the glad and ioyfull tydynges of saluation, haue alwayes in theyre godlye Sermons and preachynges vnto the people, ioyned these two together, I meane repentaunce and forgiuenesse of synnes, euen as our Sauiour Jesus Christ dyd appoint hym selfe, saying: So it behoued Christ to suffer & to ryse againe the third daye, and that repentaunce & forgiuenesse of sinnes should be preached in his name emong al nations. And therfore the holye Apostle doth in the Actes speake after thys manner: I haue witnessed both to ỹ Jewes and to the Gentils the repentance towards God, and faith towardes our Lord Jesu Christ. Did not John Baptist zacharies son begin his ministerye with the doctrine of repẽtaũce, saying: Repẽt, for the kingdome of God is

The doctrine of repẽtãce, is most necessary

Luk. 24.

Act. 20.

Math. 3.

is at hand. The like doctrin did our Sauiour Jesus Christ preach him self, & cõmaunded his Apostles to preache the same. I myght here alege very many places out of the prophetes, in the which this most holesome doctrine of repẽtance is very earnestly vrged, as most nedefull for all degrees & orders of men: but one shalbe sufficient at this present tyme. These are the wordes of Joel the prophete. Therefore, also nowe, the Lord saith: Returne vnto me wyth all your hart, with fasting, weping, and mournyng, and rent your hartes, and not your clothes, and returne vnto the Lord your God, for he is gracious & mercifull, slowe to anger, and of great cõpassion, & redy to pardõ wickednes. Wherby it is geuen vs to vnderstand, that we haue here a perpetuall rule appointed vnto vs which ought to be obserued & kept, at all times, and that there is none otherway, whereby the wrath of God, may be pacifyed, and hys anger asswaged, that the fiercenes of hys furye, and the plagues or destructiõ which by hys righteous iudgmẽt he had determined to bryng vpon vs, may departe, be remoued and taken away. Where he sayth: But nowe therefore sayth the Lorde, rerurne vnto me: it is not without great importaunce, that the Prophet speaketh so. For he had afore set forth at large vnto them, the horryble vengeaunce of God, which no man was able to abyde, and therfore he doth moue them to repentaunce, to obteyne mercy, as yf he shoulde saye: I wyll not haue

Math. 4

Joel. 2.

A perpetuall rule which all must folowe.

these thynges to be so taken, as thoughe there were no hope of grace lefte. For although ye do by your sinnes deserue to be vtterly destroied, and God by hys ryghteous iudgementes hath determined to bring no small destruction vpon you: yet nowe that ye are in a maner on the very edge of the swoorde, yf ye wyll spedelye returne vnto hym, he wyll moste gentylly, and moste mercifully receaue you into fauoure agayne, Whereby we are admonished, that repentaunce is neuer to late, soo that it be true and earnest. For, sith that god in the scriptures wyll be called our father, Doubtlesse he doth folowe the nature and propertie of gentle and
Luke. 15. mercifull fathers, which seke nothyng so much then the returning agayne, and amendement of theyr children, as Chryst doth aboundantly teache in the parable of the prodygall sonne.
Ezec. 28 Esay. 1. Doth not the Lord hym selfe saye by the Prophete: I wyl not the death of the wycked, but that he turne from his wicked waies and liue: And in an other place: If we confesse our sy. 1. Ihō. 2 nes. God is faithfull and righteous to forgeue vs our synnes, and to make vs cleane from all wickednes. Which most comfortable promises, are confirmed by many examples of the scryptures. When the Iewes did willingly receaue
Esay. 17 and imbrase the holsome counsell of the Prophete Esay, God by & by did reche his helpyng hand vnto them, and by his Angell, did in one night slay the most worthy and valiant souldiers of Sennacheribs campe. Whervnto maye

king

king Manasses be added, who after all maner of damnable wyckednesse, returned vnto the Lord, & therfore was hard of him, and restored agayne into his kyngdome. The same grace & fauour, did the synnefull woman Magdalene, Zacheus, the poore thiefe, and many other fele. All which thinges ought to serue for our comfort, agaynst the tentatiõs of our consciences, whereby the deuill goeth about, to shake or rather to ouerthrowe our fayth. For euery one of vs, ought to apply the same vnto him self, and say: yet nowe returne vnto the Lord, neither lette the remembraunce of thy former lyfe, discorage thee, yea the more wycked that it hath bene, the more feruent & earnest let thy repentaunce or returnyng be, and forthwyth, thou shalt feele the eares of the Lord wide open vnto thy prayers. But let vs more narrowly loke vpon the commaundement of the Lorde, touching this matter. Turne vnto me (saith he by his Prophete Joel) with all your hartes, with fastyng, wyth weppyng, and mournyng. Rent your hartes, and not your garmentes. &c. In whyche wordes, he comprehendeth all maner of thinges that can be spoken of repentaunce, whiche is, a turning againe of the whole man vnto God, from whom we be fallen awaye by synne. But that the whole discourse thereof, may the better be borne awaye, we shall fyrste consider in order, foure principal pointes, that is, from what we muste returne, to whom wee must returne, by whom we may be able to con-

2. par. 33

Luke. 19

uert, and the maner how to turne to God.

From whence we must returne.

Fyrst, from whence or from what things we must returne. Truelye, we muste returne from those thinges, wherby we haue bene wythdrawen, pluct, and led away from god. And these generally are our synnes, whych as the holye prophete Esay doth testifie, do seperate GOD and vs, and hyde hys face, that he wyll not heare vs, but vnder the name of synne, not only those grosse words and dedes, whych by the common iudgment of men, are counted to bee fylthy and vnlawfull, and so consequently, abhominable sinnes: but also the fylthy lustes, & inward concupiscences of the flesshe, which (as S. Paule testifieth) do resyst the wyl and spirit of God, & therefore ought earnestly to be brydled and kepte vnder. We must repēt of the false and erronious opinions that we haue had of god, & the wicked superstition, that doth brede of the same, the vnlawfull worshipping and seruice of God, and other lyke. All these thynges must they forsake, that wyll truelye turne vnto the Lord, and repent a right. For, syth that for such thinges, the wrath of god commeth vpon the chyldren of disobedience: no ende of punishment ought to be loked for, as long as we continue in such thinges. Therefore they be here condempned, whiche wyll seeme to be repentaunt sinners, and yet wyll not forsake theyr Idolatry and superstition.

Esay. 59

Galat. 5.

Ephe. 5.

Secondly, we must see vnto whom we ought to returne. *Reuertimini vsque ad me*, sayth the Lorde, that

that is, returne as farre as vnto me. We must then returne vnto the Lorde: yea we must returne vnto him alone, for he alone is the truth, and the fountaine of al goodnes. But we must labour, that we do returne as far as vnto him and that we do neuer cease & rest tyll we haue apprehended and taken holde vpon him. But this must be done by faith. For syth that god is a spirite, he can by none other meane be apprehended and taken holde vpon. Therefore, first they do greatly erre, which do not turne vnto god: but vnto the creatures, or vnto the inuentions of men, or vnto their owne merites. Secondly they, that do begin to returne vnto the Lord, and do faint in the myd waye, afore they come to the marke ỹ is appoynted vnto them.

Vnto whō we ought to returne.

Thirdely, because we haue of our owne selues, nothing to present vs to God, and doe no lesse flee from him after our fall, then our fyrste parent Adam dyd, which when he had sinned, did seeke to hyde himselfe from ỹ sight of God, we haue nede of a mediatour, for to bringe and reconcile vs vnto him, who for oure synnes, is angry with vs. The same is Jesus Christ, who being true and natural God, equall and of one substaunce, with the father, did at the time appointed, take vpon him our frayle nature, in the blessed virgins wombe, and that of her vndefyled substaunce, that so hee might be a mediatour betwixt God and vs, and pacifye hys wrath. Of hym, doth the father hymselfe speake from heauen saying: Thys is my welbeloued

By whō we must retourne vnto god

Mat. 3. 17.

Ihō. 14, beloued sōne, in whom I am pleased. And hee hymselfe in hys Gospell doeth crye oute and saye: I am the way, the truth and the lyfe. No man commeth vnto the father, but by mee. For Ihō, 13, 1. Pet. 1, he alone, did with the sacrifyce of his body and bloud make satisfaction vnto the iustice of god Actes, 5, for our synnes. The Apostles doe testifie, that he was exalted for to giue repentaūce, and re- Luke, 24 missyon of synnes vnto Israell: both whyche thinges, he hymself did commaund to be preached in his name. Therfore they are gretly deceaued, that preache repentaunce wythoute Chryst, and teache the symple and ignoraunte, that it consysteth onely in the workes of men. Ihō, 25, They may in dede speke many things of good workes, and of amendement of lyfe & maners: but without Chryst, they bee all vaine and vnprofytable, they that thynke that they haue done much of themselues toward repentaunce are so muche more the farther from GOD, because that they do seke those thyngs in their owne workes and merites. which ought onely to be sought in our sauiour Jesu Chryste, and in the merites of his death, passion, and bloudshedinge.

The maner of oure returning.

Fourthly, this holy Prophet Joell, doth liuely expresse the manner of thys oure returning or repentaunce comprehendinge all the inwarde and outward thinges, that may be here obserued. First he wil haue vs to returne vnto God, with our whole heart, wherby he doth remoue and put away al hypocrisy, lest the same might

iustly

iustly be sayde vnto vs: Thys people draweth nere vnto me with theyr mouth, and worshyppeth me wyth their lyppes: but theyr hearte is farre of from me. Secondly, he requireth a sincere and pure loue of godlines, and of the true worshipping and seruice of God, that is to sai, that forsakyng all maner of thynges, that are repugnaunt and contrary vnto gods wyl, we do geue our hartes vnto him, and al the whole strength of our bodies & soules, accordynge to that, which is written in the lawe: Thou shalt loue thy Lorde thy God, with al thy hart, with all thy soule, and wyth all thy strengthe. Here therfore, nothing is left vnto vs, that we may geue vnto the world, and vnto the lustes of the flesche. For sithe that the heart is the fountaine of all our workes: as manye as do wyth theyr whole heart, turne vnto the Lord, do liue vnto hym onely. Neyther do they yet repent truely, that haltyng on bothe sides, doo otherwhyles obey God: but by and by do think that layng hym a syde, it is lawefull for theym to serue the world and the flesche. And because that we are letted by the naturall corruption of oure own flesh, and the wicked affections of the same, he doth bid vs also to returne with fastynge: not thereby vnderstandyng, a superstitious abstynence, and chosing of meates: but a true discypline or tamyng of the flesche, wherby the nourishementes of fylthye lustes, and of stubborne contumacye & pryde, may be withdrawne and pluckt away from it. Whervnto he doth adde,

Esay. 29 Mat. 15

Deut. 6.

Haltinge on bothe sydes.

Tru fast

weping,

weppynge and mourninge, whych do conteyne an outwarde profession of repentaunce, which is very nedefull and necessary, that so we may partly set fooyth the ryghteousnes of GOD, when by suche meanes, we do testifye, that we deserued punyshmentes at hys handes: and partly stoppe the offence, that was openly geuen vnto the weake. Thys dyd Dauyd see, who beynge not contente to haue bewept and bewayled hys synnes priuatelye, wouilde publikely in his Psalmes, declare and set fooyth the ryghteousnes of GOD, in punyshyng synne, and also staye them, that mought haue abused hys example to synne the mooze boldely. Therefooze, they are fatherlest from true repentaunce, that wyll not confesse and acknowledge theyr synne, nooz yet bewayle them: but rather doo moste vngodly glooy and reioyce in them. Now least anye manne shoulde thynke, that repentaunce doth consist in outwarde wepyng and mournynge onelye, he doeth rehearse that, wherein the chiefe of the whole matter doeth lye, when he sayth: Rent your hartes, and not youre garmentes, and turne vnto the Loode youre GOD. Foz the people of the East parte of the wooild, were wont to rent their garmentes, yf anye thynge had happened vnto them, that semed vntollerable. Thys thyng dyd Hypocrytes sometyme counterfayte and folowe, as though the whole repentaunce dyd stande in suche outwarde gesture. He teacheth them, that an other maner of thynge is requyred,

Psal, 25. 35. 51. 142. 143

Psal. 52,

Hipocrits do counterfeit al maner of things.

that

that is, that they muſt be contrite in their hartes, that they muſte vtterly deteſt and abhorre ſynnes, and beyng at deſyaunce with them, returne vnto the Lorde theyr God, from whome they went awaye before. For god hath no pleaſure in the outwarde ceremonie, but requireth a contryte and humble harte, whyche he wyll neuer deſpiſe, as Dauyd doeth teſtifye. There is therefore none other vſe to theſe outwarde ceremonies: but as farre forth as wee are ſtirred vp by theym, and doo ſerue to the glorye of God, and to the edifying of other. Pſal. 10

Nowe dooth he adde vnto thys doctrine or exhortation, certayne goodlye reaſonnes, whiche he dothe grounde vpon the nature and propertie of God, and wherby he dothe teache, that true repentaunce can neuer be vnprofitable or vnfruitfull. For as in all other thynges, mennes hartes doo quayle and faynte, yf they once perceyue, that they trauayle in vayne: euen ſo, moſt ſpecially in thys matter, muſt we take hede and beware, that we ſuffer not oure ſelues to be perſwaded, that all that we doo is but laboure loſte. For thereof, eyther ſodayne deſperation dooth aryſe, or a licencious boldnes to ſynne, whyche at length bryngeth vnto deſperation. Leaſte any ſuche thynge thenne ſhoulde happen vnto theym, he dooth certyfye theym of the grace and goodneſſe of GOD, who is alwayes moſte ready to receyue theim into fauoure agayne, that tourne ſpeedylye vnto hym. Whyche thynge he doothe proue

How repentaūce is not vnprofitable.

with

with the same tytles, wherwith God doth describe and set forth hym selfe vnto Moses, speakynge on this maner. For he is gracious and merciful, slow to anger, of great kyndnes, and repenteth him of the euill, that is, such a one as is sory for your affliction. Fyrste he calleth hym gentle and gracious, as he who of hys owne nature, is more prompt and readye to do good, then to punysh. Whervnto this sayeng of Esai the Prophete seemeth to pertayne, where he sayth: Let the wicked forsake his way, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he wyll haue pitie on hym, and to our God, for he is very redy to forgeue. Secondlye, he doth attribute vnto hym mercye, or rather (accordynge to the Hebrewe word) the bowelles of mercies, wherby are signifyed the naturall affections of parentes, towardes theyr chyldren. Whych thynge, Dauid doth set forth goodly, sayinge: As a father hath compassion of hys chyldren: so hath the Lorde compassion on them that feare hym, for he knoweth wherof we be made, he remembreth that we are but duste. Thirdely he sayth, that he is slowe to anger, that is to say, long sufferynge, and whych is not lyghtly prouoked to wrath. Forthly, that he is of muche kyndnes, for he is that bottomles well of all goodnes, who reioyseth to do good vnto vs. Therfore dyd he creat and make men: that he myght haue whom he wolde do good vnto, and make partakers of hys heauenly ryches. Fiftly he repenteth of the

Exod. 34

Esay. 55

Psa. 103

euyll

euyll, that is to say, he doth call backe againe, and reuoke the punishement which hee hadde threatned, when he seeth men repente, tourne and amende. Wherupon, we do not without a iuste cause, detest and abhorre the dampnable opinion of them, which do most wickedly go about to perswade the symple and ignorãt people, that yf we chaunce, after we be once come to God, and grafted in his sonne Jesu Christ, to fall into some horrible synne, repentaunce shalbe vnprofytable vnto vs, there is no more hope of reconciliatiõ, or to be receaued againe into the fauour and mercie of God. And that they may giue the better colour vnto their pestilent and pernicious errour, thei do cõmonly bring in the syxt & tenth Chapters of the Epistle to the Hebrues, & the second Chapter of the second Epistle of Peter: not consydering that in those places the holy Apostles do not speake of the daily falles, that we, as long as we cary about this body of sinne, are subiect vnto: but of the synall falling away from Christ and hys Gospell, whyche is a synne agaynste the holye ghost, that shal neuer be forgiuen, because that they that do vtterly forsake the knowen truth, do hate Christe and his worde, they do crucify and mocke him (but to their vtter destruction) and therfore fall into desperation, and can not repent. And that this is the true meaning of the holy spirite of God, it appeareth by manye other places of the Scriptures, which promyseth vnto all true repentaunt synners, and to

Against the Monations.

Marke. 6

The syn against ꝑ holy goſt

them that with there whole heart do retourne vnto the Lorde their God, free pardon and remission of theyr sinnes. For the probation hereof, we reade this: O Israel (sayth the holy pro-
Hiere. 4. phet Hieremie) if thou returne, retourne vnto me saith the Lord, and if thou put away thine abhominatiõs out of my syght, then shalt thou not be moued. Again, these are Esaies words:
Esay. 55. Let the wicked forsake hys owne waies, and the vnrighteous his owne imaginations, and turne againe vnto the Lord, and he wyll haue mercy vpon him, and to our God, for he is rea-
Osee. 6. dye to forgyue. And in the prophete Osee, the godly do exhort one another after this maner: Come, and let vs turne againe vnto the Lord. For he hath smitten vs, and he will heale vs, he hath wounded vs, and he wyll bynde vs vp a-
Note. gaine. It is most euident & playne, that these things ought to be vnderstanded of them that were with the Lord afore, and by theyr synnes and wickednesse were gone awaye from hym. For wee doe not turne againe vnto hym, wyth whom we were neuer before, but we come vnto hym. Now vnto all them that wyll retourne vnfainedlye vnto the Lorde their God, the fauour and mercye of God vnto forgiuenesse of sinnes, is liberally offered. Wherby it folowth necessarilye, that although we do, after wee be
Eccle. 7. 1. Ihõ. 1 once come to God, & grafted in his sonne Iesu Christe; fall into great synnes (for there is no ryghteous man vpon the earth ẏ sinneth not, and yf we say we haue no syn, we deceaue our

selues

selues, & the trueth is not in vs) yet yf we ryse agayne by repentaunce, & with a full purpose of amendment of lyfe, do flee vnto the mercy of God, taking sure hold therupon, through faith in his sonne Jesu Christe, there is an assured & infallible hope of pardon and remission of the same, and that we shalbe receaued again into the fauour of our heauenly father. It is wryt- Acts. 13
ten of Dauid: I haue found a man accordyng to mine own hart, or, I haue found Dauid the sonne of Jesse, a man according to mine owne hart, who will do al thinges that I wyl. This is a godly commendation of Dauid. It is also most certayne, that he dyd stedfastly beleue the promyse ỹ was made him, touching the Messias, who shuld come of him touching the flesshe, 2. Sa. 7.
and that by the same faith he was iustifyed, & grafted in our sauioure Jesu Christ to come, & yet afterwardes he fell horribly, cõmitting most 2. Sa. 11
detestable adultry, & damnable murther: and yet assone as he cryed *peccaui*, I haue sinned vn- 2. Sa. 1.
to the Lord, his synne being forgeuen, he was receaued into fauour againe. Now wil we cõe Peter.
vnto Peter, of whõ no man can dout, but that he was grafted in our Sauiour Jesu Chryst, long afore his deniall. Which thing may easly be proued by the aunswere, which he did in his name, & in ỹ name of his felow Apostles, made Ihon. 6.
vnto our sauiour Jesu Christ, when he said vnto thẽ: Wil ye also go away? Master (sayth he) to whom shal we go? Thou hast the wordes of eternall lyfe. And we beleue & know that thou

art the Christ the son of the liuing God. Wherunto may be added the like confessiō of Peter, where Christe doeth geue thys moste infallyble testimony: Thou art blessed, Simon sonne of Jonas, for neyther flesche, nor bloud hath reuealed this vnto thee, but my father which is in heauen. These wordes are sufficiēt, to proue that Peter was already iustified, through this
Mat. 26 hys lyuely faith, in the only begotton sonne of
Mat. 10 God, wherof he made so notable, & so solemne a confession. But did not he afterwardes most cowardlye denye hys maister, although he had harde of hym: whosoeuer denyeth me before men. I wyll denye hym before my father: Neuertheless, assone as wyth weppyng eyes, & with a sobbyng hart, he dyd acknowledge hys offence, and with earnest repentaunce dyd flee vnto the mercie of God, taking sure hold therupon, throughe fayth in hym whome he hadde so shamefully denyed hys sinne was forgeuen hym, and for a certificate and assuraunce therof, the rowme of his Apostleship was not denied vnto hym. But nowe marke what doeth fo-
Acte. 2. low. After the same holy Apostle had on Whitsunday, with the rest of the disciples, receaued the gyft of the holy ghost most aboundantly, he
Gala. 2. committed no small offence in Antiochia, by bryngyng the consciences of the faythfull into doubt by his example, so that Paul was faine to rebuke hym to his face, because that he walked not vprightly, or went not the ryght waye in the Gospell. Shall we nowe saye, that after

thys

thys greuous offence, he was vtterly excluded and shut out from the grace and mercy of god, and that this his trespasse, whereby he was a stumblyng blocke vnto manye, was vnpardonable? God forfende we should say so. But as these examples are not brought in, to the ende that we shoulde therby take a boldnesse to syn, presumyng on the mercy and goodnes of god: but to the ende, that if through the frayleneſſe of oure owne flesche, and the temptation of the deuyll, we fall into the lyke synnes, we shoulde in no wyse dispaire of the mercy and goodnesse of God: Euen so must we beware & take heede, that wee do in no wyse thynke in our heartes, imagine or beleue, that we are able to repente aryght, or to turne effectually vnto the Lorde, by our own myght and strength. For this must be verified in all men: Without me ye can do nothyng. Agayne, Of oure selues wee are not able, as muche as to thynke a good thoughte. And in an other place: It is God that worketh in vs both the will and the dede. For this cause althoughe Hieremy had sayde before: If thou returne, O Israell, returne vnto me (saith the Lorde, yet afterwardes he sayth: Turne thou me, O Lord, and I shalbe turned, for thou arte the Lorde my God. And therefore, that holye writer & ancient father Ambrose, doeth playnly affirme, that the turnynge of the harte vnto God, is of God, as the Lorde hymselfe doth testifye by his prophet, sayinge: And I wyll geue thee an hart to know me, that I am the Lorde

what we must beware of.

Joh. 15.

2. Co. 3.

Phili. 2.

Hie 4, 31

Ambros. de vocatio, gentium, lib. 1 cap. 9.

and they ſhalbe my people, and I wyl be theyr God, for they ſhall returne vnto me with theyr whole hart. Theſe thinges beyng conſydered, let vs earneſtly pray vnto the lyuing God, our heauenly father, that he wyll vouchſafe by hys holye ſpirite, to worke a true and vnfayned repentaunce in vs, that after the paynefull labours and trauayles of thys lyfe, we may lyue eternally with his ſonne Jeſus Chriſt, to whō be all prayſe and glorie for euer and euer. Amen.

The ſecond part of the Homely of repentaunce.

HItherto haue ye hearde (welbeloued) howe nedeful & neceſſary the doctrin of repentaunce is, & how earneſtly it is throughoute all the ſcriptures of GOD, vrged and ſette foorthe, both by the auncient prophetes, by our Sauiour Jeſu Chryſte, & his Apoſtles, and that foraſmuch as it is the conuerſion or turnynge againe of the whole man vnto god, from whom wee goo awaye by ſynne: theſe foure poyntes oughte to be obſerued. That is, from whence, or from what thynges we muſt returne, vnto whom thys our returninge muſte be made, by whoſe meanes it ought to be done, that it mai be effectuall: and laſt of all, after what ſort we ought to behaue our ſelues in the ſame, that it maye be profitable vnto vs, and attayne vnto

the

the thyng that we doo seeke by it. Ye haue also learned, that as the opinion of theim, that denie the benefite of repentaunce vnto those that after they be come to God, and grafted in our sauiour Jesu Christ, do through the traylenes of their flesshe, and the temptation of the deuil, fall into some greuous and detestable sinne, is most pestilent and pernicious. So we must beware, that we doo in no wyse thynke, that we are able of our owne selues, and of our owne strength, to returne vnto the lord our God, frō whome we are gone away by our wickednesse and sinne. Nowe it shall be declared vnto you, what be the trewe partes of repentaunce, and what things ought to moue vs to repent, & to returne vnto the Lord our God, with al spede.

Repentance (as it is sayd before) is a true returnyng vnto God, whereby men, forsakynge vtterly their idolatrie and wickednes, do with a liuely faith, embrace, loue & worshyp the true lyuyng God onely, and geue them selues to all maner of good workes, which by Gods worde they knowe to be acceptable vnto hym. Nowe there be foure partes of repentance, which beyng set togither, may be likened vnto an easy & short ladder, wherby we may climbe frō the bottomlesse pyt of perditiō, that we cast our selues into by our dayely offences & greuous sinnes, vp into the castel or towre of eternal & endlesse saluatiō. The first is the contrition of the hart. For we must be earnestly sorie for our synnes, & vnfaynedly lament & bewaile, that we haue by

Ther be 4. partes of repentaunce.

them ſo greuouſlye offended our moſt bounteous & mercifull god, who ſo tēderly loued vs ẏ he gaue hys only begotten ſonne to die a moſt bitter death, & to ſhed his deare hart bloud for our redemptiō & deliueraunce. And vereli this inward ſorow & grieke, being conceaued in the heart for the haynouſnes of ſynne, yf it be earneſt and vnfayned, is as a ſacrifyce to God, as the holy Prophet Dauid doth teſtifie, ſaying: A ſacrifice to God is a troubled ſpirite, a contryte and broken hearte O Lorde, thou wylte not deſpyſe. But that thys maye take place in vs, we muſt be diligent to reade and heare the Scriptures and word of god, which moſt liuely do paynt out before our eyes, oure naturall vncleanlyneſſe, and the enormitie of our ſinfull lyfe. For vnleſſe we haue a through feelynge of oure ſynnes: howe canne it be, that we ſhoulde earneſtly be ſorye for them? Afore Dauyd dyd heare the worde of the Lorde, by the mouth of the Prophete Nathan: what heauines, I pray you, was in him for the adultrye and murther that he had committed? So that it myght bee ſayd ryght well, that he ſlept in his own ſinne. We reade in the Actes of ẏ Apoſtles, that whē the people had hard the ſermon of Peter, they were compunete, and pricked in theyr hartes, whych thinge woulde neuer haue bene: yf they had not heard that holeſome Sermon of Peter. They therefore that haue no mynde at all, neyther to reade, nor yet to heare Gods word, there is but ſmale hope of them, that they wyll as

Pſal. 51

2. Sa 12

Actes. 2

as much as once sette theyr feete, or take holde vppon the fyrste staffe or steppe of thys ladder: but rather wyll synche deper and deper, into the bottomlesse pyt of perdition. For yf at anye tyme, through the remorse of theyr conscience, whych accuseth them, they feele anye inward gryefe, sorowe, or heauynesse for theyr synnes, for as muche as they wante the salue and comforte of Goddes worde, whyche they doo despise: it will be vnto them, rather a meane to bryng them to vtter desperation, then otherwyse. The seconde, is an vnfayned confession, and acknowledgyng of our synnes vnto God, whom, by them we haue so greuously offended that yf he shoulde deale wyth vs, accordyng to his iustice, we do deserue a thousande helles, yf there could be so many. Yet yf we wyll wyth a sorowful and contrite hart, make an vnfained confession of them vnto God, he wyll freely and frankely forgeue them: and so put all our wyckednes out of remembraunce before the syght of hys Maiestie, that they shall no moore be thought vppon. Herevnto doth pertayne the golden saynge of the holye Prophete Dauyd, wher he saith on this maner. Then I acknowledged my synne vnto thee, neither dyd I hide mine iniquitie. I sayd, I wyll confesse agaynst my self, my wickednes vnto the lorde, and thou forgauest the vngodlynes of my synne. These are also the wordes of John the Euangelyste: If we confesse our sinnes, God is faythful and ryghteous, to forgeue vs our synnes, and to-

Ezec. 18

Psal. 31.

1. Joh. 1

make vs cleane from al our wickednes. Which ought to be vnderſtãded, of the confeſſion that is made vnto god. For theſe are S. Auguſtins wordes: That confeſſion, which is made vnto God is required by Gods lawe, wherof Iohn the Apoſtle ſpeketh, ſaying: If we confeſſe our ſynnes, God is faithefull and righteous to forgeue vs oure ſynnes, and to make vs cleane from all our wickednes. For without this confeſſion, ſynne is not forgeuen. Thys is thenne the chiefeſt and moſt principall confeſſion, that in the ſcriptures and word of god, we are bydden to make, and without the whyche, we ſhal neuer obteyne pardon and forgeueneſſe of our ſynnes. In dede beſydes this, there is an other kynde of Confeſſion, whyche is needefull and neceſſarye. And of the ſame doth ſaint Iames ſpeake after this maner, ſaying: Acknowledge your faultes one to an other, and pray one for an other, that ye may be ſaued, as yf he ſhould ſay: Open that whiche greueth you, that a remedy may be founde. And thys is commaunded both for him that complaineth, and for him that heareth, that the one ſhoulde ſhewe hys griefe to the other. The true meanyng of it is, that the faithfull oughte to acknowledge their offences. wherby ſome hatred, rancor, grudge or malice, haue ryſen or growen among them, one to an other, that a brotherly reconſiliation may be had, without the which, nothyng that we do can be acceptable vnto god, as our ſauiour Ieſus Chryſt doth wytneſſe hym ſelfe, ſaying:

In epiſto ad iuliã um cõmittẽ, 30

Iame. 5.

ing: When thou offerest thine offerynge at the aulter, if thou remẽbrest, that thy brother hath ought agaynst thee, leaue there thine offering, and go and be reconsiled, and when thou arte reconciled, come & offer thine offring. It maye also be thus taken, that we oughte to confesse our weakenes and infirmities one to another, to the end, that knowing eche others frailnes, we may the more earnestly pray together vnto almighty god our heauenly father, that he will vouchsafe to pardon vs our infirmities, for his sonne Jesus Chrystes sake, and not to impute them vnto vs, whẽ he shall rẽder to euery man accordyng to his workes. And wheras the aduersaryes, go about to wrast thys place, for to maintayne their auriculer confession withall, they are greatly deceaued themselues, and do shamefullye deceaue others. For yf thys texte ought to be vnderstanded of auriculer confession: then the priestes are as much bound to confesse them selues vnto the lay people, as the lay people are bound to confesse thẽselues to them. And yf to pray, is to absolue, then the laytie by thys place, hath as greate auctoritie to absolue the Priestes, as the Priestes haue to absolue the laytie. This dyd Johannes Scotus, otherwyse called Downes, well perceaue, who vpon thys place, writeth on thys maner: Neyther doth it seme vnto me, ỹ James dyd geue this cõmaundement, or that he dyd set it forth as being receaued of Christ. For first & formost, whence had he auctoritie, to bynde the whole church

Math. 5

Answer to the aduersaries why they maintain auriculer confessiõ

Iohannes Scotus, lib. 4. sẽtẽ. distin. 17. que. 1

church, ſith ẏ he was only biſhop of the churche of Ieruſalē, except thou wilt ſay that the ſame church was at the beginning, ẏ head church, & conſequently that he was the heade Biſhoppe, whyche thynge the Sea of Rome wyll neuer graunt. The vnderſtandyng of it then, is as in theſe wordes: Confeſſe youre ſynnes one to an other. A perſwaſion to humilitie, whereby he wylleth vs to confeſſe our ſelues generally vnto our neighbours, that we are ſynners, accordyng to this ſayinge: If we ſaye we haue no ſynne, we deceaue our ſelues, and the truthe is not in vs. And where that they do alledge this
Math. 8 ſayeng of our ſauioure Ieſu Chriſte, vnto the leapour, to proue auricular confeſſion to ſtand on Gods word: Go thy way and ſhewe thy ſelf vnto the Prieſt, do they not ſe, that the Leapor was cleanſed from hys leproſye, afore he was by Chryſt ſent vnto the Prieſte, for to ſhewe hym ſelf vnto hym? By the ſame reaſon, we muſt be cleanſed from our ſpirituall leaprooſie, I meane, our ſynnes muſt be forgeuen vs, afore that we come to confeſſion. What neede we then to tell foorth our ſinnes into the eare of the prieſt, ſith that they be already taken awaye? Therefore, holy Ambroſe in his ſecond ſermon, vppon the
Ambroſe hundreth & nintenth pſalme, doth ſay full wel: Go ſhewe thy ſelfe vnto the Prieſt. Who is the true Prieſt, but he which is the Prieſt for euer, after the order of Melchiſedech? Wherby this holy father doothe vnderſtande, that bothe the
Hebr. 7. prieſthode, and the lawe beeyng chaunged, we ought

ought to acknowledge none other Priest, for deliueraunce from our sinnes, but our sauiour Jesus Christ, who beyng our soueraygne Byshop, doth with the sacrifice of hys bodye and bloud, offered once for euer vpon the aultar of the crosse, most effectually clense the spirituall leprosye, and washe awaye the synnes of all those, that with true confession of the same, do flee vnto hym. It is most euident and playne, that this auriculer confessyon, hath not hys warraunt of Gods worde: els it had not bene lawefull for Nectarius Byshop of Constantinople, vppon a iuste occasion, to haue putte it down. For when any thing ordained of god, is by ỹ lewdnes of men abused: the abuse ought to be taken away, and the thinge it selfe, suffered to remain. Moreouer, these are S. Augustines wordes: What haue I to do with men; that they should heare my confessiõ, as though they were able to heale al my diseases? A curious sort of men, to knowe another mans lyfe, and slothful to correct or amend theyr owne. Whye do they seke to heare of me what I am, which wil not heare of thee what they ar? And howe canne they tell, when they heare by me, of my selfe, whether I tell the truth or not: sith that no mortall man knoweth what is in man but the spirite of man which is in hym? Augustine would not haue written thus, yf auricular confession had bene vsed in his time. Being therfore not led with the conscience therof, let vs with feare and tremblinge, and with a true con-

Nectarius in sozomenus ecclesiasti. Histo li, 7, ca, 16, Libri 10, confessionũ cap. 30

contrite harte, vse that kynd of confession, that God doth commaund in hys worde, and then doubtlesse, as he is faythfull and righteous, he wyll forgeue vs our synnes, & make vs cleane from all wickednesse. I do not say, but that yf any do fynde them selues troubled in conscyence, they may repayre to theyr learned Curat or pastour, or to some other godly learned man and shewe the trouble and doubte of theyr conscience to them, that they may receaue at their hande, the comfortable salue of Gods worde: but it is agaynste the true Christyan libertie, that any man, shoulde be bounde to the numbrynge of hys synnes, as it hath beene vsed heretofore in the tyme of blyndnesse and ignoraunce.

The thyrde part of repentaunce, is fayth, whereby we do apprehend and take holde vpon the promyses of God, touchinge the free pardon, and forgeuenes of our sinnes. Which promyses are sealed vppe vnto vs, with the death and bloudsheddinge of hys sonne Jesu Christ. For what shoulde auayle and profitte vs, to be sorye for our synnes, to lamente and bewayle, that we haue offended oure moste bounteous and mercifull father, or to confesse & acknowledge our offences and trespasses, though it be done neuer so earnestly: vnlesse we do stedfastly beleue, and be fully perswaded, that God for his sonne Jesu Christes sake, wyll forgeue vs all our sinnes, and put them oute of remembraunce, and from hys syght. Therefore, they

that

that teache repentaunce without a liuely faith in our Sauiour Jesu Chryste, do teache none other, but Judas repentance, as all the scoole men doe, whych doe onelye alowe these three partes of repentaunce, the contrition of the heart, the cõfession of the mouth, and the satisfaction of the worke. But all these thinges we finde in Judas repentaunce, whyche in outewarde appearauuce did farre excede and passe the repentaunce of Peter. For fyrste and formost, we read in the Gospell, that Judas was so sorowfull and heauy, yea that he was fylled wyth suche anguyshe and veration of mynde, for that which he had done, that he coulde not abyde to liue anye longer. Dyd not hee also, afore he hanged hymselfe, make an open confession of hys faulte, when hee sayde: I haue sinned, betrayinge the innocent bloudde? And verely this was a very bolde confession, which myght haue brought hym to great trouble. For by yt, he dyd laye to the high Priestes, and Elders charge, the shedding of innocent bloud, and that thei were most abhominable murtherers. He did also make a certaine kinde of satisfaction, whē he did cast their mony vnto them againe. No such thinge doe we reade of Peter, although hee had committed a verye heynous sinne, and most greuous offence, in denying of his master. We finde that he went out, & wept bitterly, wherof Ambrose speketh on this maner: Peter was sorye and wepte, because hee erred as a man. I doe not fynde what he saide

The repentaunce of the scoleme.

Judas & his repētaunce.

Mat. 27.

Peter & his repētaunce.

De penitentia dist. 1. cap. Petrus.

I know

I knowe that he wept. I reade of his teares. but not of hys ſatiſfaction. But howe chaunce that the one was receaued into fauour againe with god, and the other caſt away, but becauſe that the one did by a liuely faith in him, whom he had denyed, take holde vppon the mercye of God, and the other wanted fayth, whereby he did diſpaire of the goodnes and mercy of god: It is euident and playne then, that although we be neuer ſo earneſtly ſory for our ſynnes, acknowledge and confeſſe them: yet al theſe thinges ſhalbe but meanes, to bringe vs to vtter deſperatiō, except we do ſtedfaſtly beleue, that God our heauenlye father, wyll for hys ſonne Jeſu Chriſtes ſake, pardō and forgeue vs our offences and treſpaſſes, and vtterlye put them out of remembraunce in his ſight. Therfore as we ſayde before, they that teache repentaunce without Chriſt, and a liuely faith in the mercy of God, do only teach Cains or Judas repentaunce.

The fourth is, an amendement of lyfe, or a newe lyfe, in bringing forth fruites worthy of repentaunce. For they that do truely repente, muſt be cleane altered and chaunged, they muſte become newe creatures they muſt be no more ỹ ſame that they were before. And therefore, thus ſayd Jhon Baptiſt vnto the Phariſeys and Saduceys, that came vnto hys baptiſme: O generation of vypers, who hath forewarned you to flee from the anger to come: bringe forth therfore fruites worthy of repen-

Math. 3

taunce

taunce. Whereby we do learne, that yf we will haue the wrath of God to be pacifyed, we must in noo wyse dyssemble: but turne vnto hym agayne with a true and sounde repentaunce, which maye be knowen and declared by good fruites, as by mooste sure and infallible signes therof. They that do from the bottome of their hartes acknowledge theyr sinnes, and are vnfaynedly sory for theyr offences, wyll cast of all hipocrisie, and put on true humilitie, and lowlynes of hart. They will not onely receaue the Phisition of the soule: but also with a mooste feruent desyre, longe for hym. They wyll not onely abstayne from the sinnes of theyr former lyfe, and from all other fylthy vyces: but also flee, exchewe, and abhorre all the occasions of them. And as they dyd before geue them selues to vnclennesse of lyfe: so wyll they from henceforwardes with all diligence, geue themselues to innocencie, pureneſſe of lyfe, and true godlynesse. We haue the Niniuites for an example which at the preachyng of Jonas, did not only proclayme a general fast, and that they should euery one putte one sackeclothe: but they all dydde turne from theyr euyll wayes, and from the wickednes that was in theyr handes. But aboue al other, the hystory of Zacheus is most notable. For beyng come vnto our Sauyoure Jesu Christ, he dyd saye: Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue defrauded anye man, or taken oughte away by extortion or fraude, I do restore him

Jonas. 3

Luke. 19

foure foulde. Here we ſee, that after his repentaunce, he was no more the man that he was before, but was cleane chaunged and altered. It was ſo far of, that he woulde contiuue and abyde ſtyll in hys vnſatiable couetouſnes, or take ought away fradulentlye from any man: that rather he was moſte wyllyng and redy to geue away hys owne, and to make ſatiſfactiõ
Luke. 7. vnto all them, that he hadde done iniurye and wrong vnto. Here may we ryght well adde the ſinfull women, whyche when ſhe came to oure Sauiour Ieſu Chryſt, dyd powre downe ſuch aboundaunce of tares oute of thoſe wanton eyes of her, wherwith ſhe hadde alured manye vnto folly, that ſhe didde with them waſhe his feete, wyppynge them wyth the heares of her head, which ſhe was wont moſt gloryouſlye to ſet out, makyng of them a nette of the Deuyll. Hereby we do learne, what is the ſatyſfactyon that God doth require of vs, which is, that we ceaſſe from euyll, and do good, and yf we haue done any man wrong, to endeuour our ſelues to make hym true amendes, to the vttermoſte of our power, folowyng in thys, the example of
Jhon. 5. Zachæus, and of this ſinnefull woman, and alſo that goodly leſſõ, that Jhon Baptiſt Zacha-
Mat. 15 ries ſonne, dyd geue vnto them that came to aſke counſayle of hym. This was comonly the penaunce that Chryſt enioyed ſynners: go thy way and ſinne no more. Whych penaunce we ſhall neuer be able to fulfyll, wythoute the ſpecyall grace of hym that dothe ſay: without me

ye can do nothing. It is therefore our partes, yet at least we be desyrous of the health & saluation of our owne selues, moste earnestlye to pray vnto our heauēly father, to assist vs with hys holy spirite, that we may be able to harken vnto the voice of the true shepehearde, & wyth due obedience to folowe the same. Let vs harken to the voice of almightye God, when hee calleth vs to repentaunce, lette vs not harden our hearts, as such Infydels do, who do abuse the tyme giuen them of God to repent, and turne it, to continue theyr pryde and contempt against God and man, whych knowe not how muche they heape Goddes wrath vppon them selues, for the hardenesse of their hearts, which can not repent, at the day of vengeāce. Where we haue offēded the law of God, let vs repent vs of our straying from so good a Lorde. Lette vs confesse our vnworthynesse before him: but let vs truste in Goddes free mercye for Christes sake, for the pardon of the same. And from henceforth, lette vs endeuoure oure selues to walke in a newe lyfe, as newe borne babes, whereby we may glorify our father whyche is in heauen, and thereby to beare in our consciences, a good testimony of our faith. So at the last, to obteyne the fruition of euerlasting lyfe, through the merites of our Sauiour to whom be all prayse and honour for euer

Amen.

The thirde part of the Homelye of Repentaunce.

IN the Homelye last spoken vnto you (right welbeloued people in oure sauiour Chryste) yee hearde of the true partes and tokens of repentaunce, that is, hearty contrition, and sorowfulnesse of our heartes, vnfayned confessyon in worde of mouth, for our vnworthy lyuing before God, a steadfast faith to the merites of our Sauiour Chryst for pardon, and a purpose of our selues by Gods grace, to renounce our former wicked lyfe, and a full conuersion to God in a newe lyfe to glorify hys name, and to lyue orderly and charitably, to the comforte of oure neyghbour, in all righteousnes, and to liue soberly and modestly to our selues, by vsyng abstinence & temperaunce in worde and in dede, in mortifying our earthly members here vpon earth. Nowe for a further perswasion to moue you to those partes of repentaunce, I wyll declare vnto you some causes, whiche should the rather moue you to repentaunce.

The causes that shoulde moue vs to repent

First, the commaundemente of God, who in so many places of his holye and sacred Scriptures, doth byd vs to returne vnto hym. O ye chyldren of Israell (sayeth he) turne agayne from your infidelitie, wherin ye drowned your selues. Againe. Turne you, turne you frō your cuyll wayes. For, why wyll ye dye, O ye house of Israell? And in an other place, thus doeth he speake by his holy Prophet Ozee: O Israel returne

Esay. 31

Ezec. 33

Ozee. 13

returne vnto the Lorde thy God. For thou hast taken a great fal by thyne iniquitie. Take vnto you these wordes with you, when ye tourne vnto the Lord, and say vnto hym: Take awaye all iniquitie and receaue vs graciously, so wyll we offer the calues of our lyppes vnto thee. In all these places, we haue an expresse commandement geuen vnto vs of God, for to returne vnto hym. Therfore we muste take good heede vnto our selues, lest where as we haue already by our manyfolde synnes and transgressions, prouoked & kindled the wrath of God agaynst vs, we do by breakyng thys hys commaundement, double oure offences, and so heape styll dampnation vppon our owne heades, by our dayly offences and trespasses, whereby we prouoke the eyes of his Maiestie, we do well deserue (yf he should deale with vs accordyng to hys iustice) to be put awaye for euer frome the fruition of his glorie. Howe muche more then are we worthy of the endlesse torments of hell, yf when we bee so gently called agayne, after our rebellion, and cōmaunded to returne, we wyll in no wise harken vnto the voyce of oure heauenly father, but walke styll after the stubburnesse of our owne harts.

Secondly, the moste comfortable and swete promyse, that the Lord our God, dydde of hys mere mercy and goodnes, ioyne vnto his commandement. For he doth not only say, returne vnto me O Israell: but also, yf thou wylte returne, and put away all thyne abhominations Hiere.4.

oute of my syght, thou shalte neuer be moued.

Ezec. 18 These wordes also haue wee in the Prophete Ezechiell: At what tyme soeuer a sinner doeth repente hym of hys synne, from the bottome of hys hart, I wyll put all his wickednesse out of my remembraunce (saith the Lord) so that they shall no more be thought vpon. Thus are we sufficientlye instructed, that God wyll accordynge to hys promyse freely pardon, forgeue, & forget all our synnes, so that we shall neuer be caste in the teeth with them, yf obeying his cōmaundement, & allured by hys sweete promyses, we wyll vnfaynedly returne vnto hym.

Thirdelye, the fylthynes of synne, whyche is suche, that as longe as we do abyde in it, God can not but detest and abhorre vs, neither can there be anye hope, that we shal enter into the heauenly Hierusalem, except we be fyrst made cleane and purged from it. But this will neuer be, vnlesse forsakynge oure former lyfe, we doo with our whole heart, returne vnto the Lorde oure God, and with a full purpose of amendement of lyfe, flee vnto his mercy, takynge sure holde therevpon, through fayth in the bloude of hys sonne Jesu Christe. If we should suspecte ani vnclennesse to be in vs, wherfore the earthly prince should loth and abhorre the syghte of vs: what paynes woulde wee take to remoue and put it awaye? Howe much more ought we with al diligence and spede that may be, to put away that vncleane fylthynesse, that doeth separate and make a dyuysyon betwyxt vs and

Similitude.

Esay. 59

our

oure God, and that hydeth hys face from vs, that he wyll not heare vs: And verely, herein doeth appeare howe fylthy a thynge synne is, sith that it can by no other meanes be washed away, but by the bloode of the onely begotten sonne of God. And shall we not from the bottome of our hartes, detest & abhorre, and with all earnestnesse flye from it, syth that it did cost the deare harte bloode of the onelye begotten sonne of God, our sauiour & redemer, to purge vs from it: Plato doth in a certain place write that yf vertue could be sene wyth bodely eyes, all men woulde wonderfully be inflamed and kindled with the loue of it: Euen so on the contrarye, yf we myght with oure bodely eyes behould the fylthynes of synne, and the vncleannesse therof, we coulde in no wyse abyde it: but as moste present and deadely poyson, hate and eschewe it: we haue a cõmon experience of the same in them, which when they haue cõmitted any heinous offence, or some filthye & abhominable synne, if it once come to lyghte, or if they chaunce to haue a throughfelyng of it, they be so ashamed (theyr owne conscience putting before their eyes the fylthinesse of theyr act) that they dare loke no man in ỹ face, much lesse that they should be able to stand in the sight of god. Plato

Fourthly, the vncertaintye and bryttlenesse of our owne lyues, whych is such, that we can not assure oure selues, that we shall lyue one houre, or one halfe quarter of it. Which by experyence we do fynde dayelye to be true, in

them that beyng now mery and lustye, & sometymes feastynge and banketynge wyth theyr frendes, do fall sodēly dead in the streates, and other whyles vnder the boorde, when they are yet at meate. These dayly examples, as they are moste terrible and dreadfull: so ought they to moue vs, to seeke for to be at one wyth oure heauenly iudge, that we may with a good conscience appere before hym, whensoeuer it shall please hym for to call vs, whether it be sodeynlye, or otherwyse, for we haue no more charter of our lyfe then they haue. But as we are most certayne that we shall dye, so are we most vncertayne when we shall dye. For our lyfe doeth lye in the hande of God, who wyll take it away when it pleaseth hym. And verelye when the hyghest sommer of all, whyche is deathe, shall come, he wyll not be sayde naye: but we muste foorthwith be packynge, to be presented before the iudgement seate of God, as he doeth fynde vs, accordyng as it is written: wheras the tree falleth, whether it be toward the South, or toward the North, there it shall lye. Wherevnto agreeth the saying of the holye martyr of God Saint Cipryan, saying: As God doth fynd the when he doth call, so doth he iudge thee. Lette vs therefore folowe the counsayle of the wyse man, where he sayeth: Make no taryinge to turne vnto the Lorde, and put not of from day to day. For sodenly shall the wrath of the Lord breake forth, and in thy securitie thou shalte be destroyed, and thou shalte perysshe in tyme of vengeaunce

Death ye Lordes Sommer

Eccl. 11

Cōtra Demetrianū Eccle. 5

vengeaunce. Whyche wordes, I desyre you to marke diligently, because they doe most liuely put before our eyes the fondnesse of many men which abusyng ỹ long suffering and goodnes of GOD, doe neuer think on repentaunce or amendement of lyfe. Folowe not (sayeth hee) thine owne mynde and thy strength to walke in the wayes of thy heart, neyther saye thou: who wyll bring mee vnder for my workes? For God the reuenger, wyll reuenge the wronge done by thee. And say not: I haue synned, and what euil hath come vnto me? For the Almightye is a pacyent rewarded: but hee wyll not leaue thee vnpunished. Because thy sinnes are forgiuen thee, bee not wythout feare to heape synne vpon sinne. Say not neyther, the mercy of God is great, he wyll forgiue my manifolde sinnes. For mercy and wrath come from hym, and his indignation commeth vpon vnrepentaunt sinners. As if he shoulde saye: Art thou stronge and mighty? Art thou lusty and yong? Hast thou the wealth and riches of the world? Or when thou hast synned, hast thou receaued no punishement for it: Lette none of all these thynges make thee to be the slower to repent, and to returne with spede vnto the Lord. For in the daye of punishment and of hys sodayne vengeaunce, they shal not be able to helpe the. And specially when thou art eyther by the preachyng of Gods worde, or by some inwarde motion of his holye Spirite, or else by some other meanes, called vnto repentaunce: neglect not

the good occasion that is ministred vnto thee, least when thou wouldest repēt, thou hast not the grace for to do it. For to repent, is a good gift of God, whych he wyll neuer graunt vnto them, whyche lyuinge in carnall securitie, doe make a mocke of his threatninges, or seeke to rule hys spirite as they list, as though his worhyng and giftes were tyed vnto theyr wyll.

Fifthly, the auoiding of the plagues of God and the vtter destructiō that by his righteous iudgement doth hange ouer the heades of thē all that will in no wise returne vnto the Lorde I will (sayth the Lorde) gyue them for a terryble plague to all the kyngedomes of the earth, and for a reproche, and for a prouerbe, and for a curse in all places where I shall caste them, and wyll sende the sworde the famine, and the pestylence among them, tyll they be consumed out of the lande. And wherefore is thys? because they hardened their hearts, & wouilde in no wyse retourne from theyr euyll wayes, nor yet forsake the wickednesse that was in theyr owne handes, that the fiercenesse of the Lords fury myght depart from them. But yet this is nothing in comparison of the intollerable and endelesse tormentes of hel fire, which they shall be faine to suffer, who after theire hardnesse of heart that can not repent, do heape vnto themselues wrath against the day of Anger, and of the declaration of the iust iudgement of God. Wheras, yf wee wyll repent and be earenestly sorye for our synne, and with a full purpose of amende-

amendement of lyfe, flee vnto the mercy of our God, and taking sure holde therupon, through fayth in our Sauiour Iesus Christ, do bryng forth fruites worthy of repentaunce: he wyll not only powre his manifould blessynges vpon vs here in this worlde, but also at the last, after the paynefull trauayles of this lyfe, rewarde vs with the inheritaunce of his children, which is the kyngdome of heauen.

purchased vnto vs with the death of hys sonne Iesu Christ oure Lorde, to whom with the father and the holy ghost be all prayse, glory, & honour, worlde without ende.

Amen.

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